1852.

IL STEAMERS.
POOL UNITED STATES
composing the line are
Captain WEST.
Captain NYE.
Captain LUCE.
Captain COMSTOCK.
Captain GRAFTON.
ontract, expressly for Gov-
n taken in their construc-
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o Liverpool, in first cabin,
te rooms, $300; in second
York, $200 and $20.
to each ship.
for.

F SAILING.
From Liverpool.
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nesday, - - May 5.
nesday, - - May 19,
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nesday, - - June 16,
nesday, - - June 30,
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nesday, - - July 28,
nesday, - - August 11,
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nesday, - - November 3,
nesday, - - November 17,
nesday, - - December 1.
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& CO., 56 Wall-st., N. Y.
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Arms Yard, London.

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ELLS!
BOAT, AND LOCOMOTIVE
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Improved cast-iron Yokes,
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REW MENEELY'S SONS.
1852 185-1y*

T RETAIL.
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Made Clothing,
other house in the trade,
t every variety of
Coats, Pants and Vests,
rs, Cravats,
and Drawers,
ner, and of good materials.
very person that it is the cheap-
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BLANKETS
for sale very low.
HENRY L. FOSTER,
Booth & Foster.)
27 CORTLANDT STREET,
NEW YORK.

OUS COMPOUND
it, the most effectual Hair re-
beautiful toilet article, remar-
tifying the hair and skin, re-
rthy of a place on the toilet-
. His personal compound
to its original color without
able; and to satisfy the incred-
O'CRAKEN, 70 Bowery, New
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per head. For sale as above,
ts, with a liberal discount to
S. JURDAN, 191 Washington-
N C. BAKER & CO., 109 North
V. STODDARD. 55½ Congress

fice at DR. SCOVILL'S, 316
183-1y

OLLARS PREMIUM.
UNT, CASH, TO ANY MAN-
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Cylindrical Thresher and
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RAILROAD POWER and LE-
erated.
ORDERS OF EVERY DESCRIPTION promptly executed, and
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York *Tribune* and *The Independent*, June 24, of the
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"UNCLE TOM'S CABIN."—Mrs. H. E. B. Stowe has request-
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"Mrs. H. B. STOWE: Dear Madam: I write to ask an inter-
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"I feel deeply interested in the wrong done me in that paragraph,
and I am sure that you will not refuse to right me before the
public when I shall have laid the whole matter before you.

"I am, with great respect, Yours, &c.,
"Yours, JOEL PARKER."

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the paper which you left for my examination. I am satisfied
that the language quoted (page 191, vol. i. of 'Uncle
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Now what will be the surprise of every reader not of the Abolition school, when we state, as we now do, that Dr. Parker cannot be said to have retracted in the above letters, that he never signed his name to one of them, that he never authorized their publication, that he was as much surprised as any one else could be, when he heard that such letters were in newspapers, that the Rev. H. W. Beecher called on him, and in his (Dr. Parker's) house, drew up certain letters as if between Mrs S. and Dr. P., and proposed to Dr. P. to adopt those in his name as his own: Dr. P. informed Mr. Dr. Parker that under the circumstances he never would sign them, laying damages at $30,000! This was a new argument which the author of Uncle Tom's Cabin had not expected. She addressed a note in gentle terms to the injured Dr.; this led to an interview in which she admitted that she was imposed upon in words and sentiments which were not his, but justified herself on the ground that she had been misled by the newspapers. At this point, the Rev. Henry Ward Beecher stepped in to assist his sister in getting Dr. Parker out of Uncle Tom's Cabin. $20,000 would make a sad hole in the profits of that book of fiction, and by *one* stroke, the power of truth and Mrs. Stowe's ability after that interference was the publication in the New York *Tribune* and *The Independent*, June 24, of the following letters:—

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THE INDEPENDENT

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

VOLUME IV. NEW YORK, THURSDAY, OCTOBER 7, 1852. NUMBER 201.

THE INDEPENDENT.

CONDUCTED BY PASTORS OF CONGREGATIONAL CHURCHES.

In addition to the proper editorial corps, Rev. R. S. STORRS, Jr. (S.), Rev. GEORGE B. CHEEVER, D.D. (C.), Rev. HENRY WARD BEECHER (✻), and Mrs. HARRIET E. BEECHER STOWE (H. E. B. S.), are stated contributors.

OFFICE 21 BEEKMAN-STREET, BETWEEN WILLIAM AND NASSAU.

TERMS—$2 per annum to those who order the paper sent by *mail*, and $2 50 to those who receive the paper by *carriers* or *post-riders* at their door free of charge.

Clergymen who send five names with $10 will be entitled to a sixth copy gratis.

Payment in *all cases* will be required in *advance*.

☞ ADVERTISEMENTS.—Seventy-five cents for 16 lines for the first insertion, and fifty cents for each subsequent insertion.

The BOSTON OFFICE of *The Independent* is at the Literary agency of G. W. LIGHT, No. 3 Cornhill.

EXTRACT FROM THE NEW YORK OBSERVER.

Mr. Beecher then goes on to berate the *Observer* and other papers for picking up such floating stories, "calling them "scandal mongering journals," and he gravely sets forth a series of principles that, in his judgment should govern "*public men*" in their treatment of these flying reports. Fortunately we have a chapter in Mr. Beecher's, and his sister, Mrs. Stowe's, history, which will help us to show what is their mode of treating "stories" that effect the character of public men. We shall therefore present it without much remark to our readers.

"Uncle Tom's Cabin," by Mrs. Stowe, has been read by thousands, and almost universally praised by the newspapers reviewing it. The *Vermont Chronicle*, after a column of high eulogy, very modestly ventures a criticism, as if it were next to a sin to find fault with such a book, and says:

"A more important criticism relates to the writer's treatment of the Christian ministry. Here she has given the *worst* without the best. No white minister of the Gospel is put in a respectable position, except one young man in a single instance; and he makes no impression. The impression generally made by the book must, we think, be decidedly anti-ministerial; which, of course, with a father, a husband, and half a dozen brothers in the ministry, the writer cannot have intended."

We have read the book, and regard it as "anti-Christian," on the same grounds that the *Chronicle* regards it "decidedly anti-ministerial." We have marked numerous passages in which religion is spoken of in terms of contempt, and in no case is religion represented as making a *master* more humane, while Mrs. Stowe is careful to present the indulgent and amiable *masters* as men without religion. This taint pervades the work, just as it does the writings of all the modern school of philanthropy. It is essentially a non-religious, if not an anti-evangelical school. Mrs. Stowe labors through all her book to render ministers odious and contemptible, by attributing to them sentiments unworthy of men or Christians. In no case, however, does she venture to give her authority for the atrocious doctrines she charges upon them, except in a single instance, where she places in a foot-note, the name of the Rev. Joel Parker, D.D., now of this city. Thousands of her book had been read with this charge against Dr. Parker, before he knew that he was thus traveling over the country, gibbeted as a monster by the pen of a lady philanthropist. So soon as he was informed of the bad distinction he had acquired, Dr. Parker wrote a letter to Mrs. Stowe, informing her that she had been misled by erroneous information, and offering to put the proof into her hands that he was not the author of the sentiment she had attributed to him. *Mrs. Stowe took no notice of his letter.* Dr. Parker wrote to her again. *Mrs. Stowe deigned no reply.* Dr. Parker wrote the *third* time. Mrs. Stowe now replied in a defiant tone, and affirmed that she had documentary evidence and living witnesses to prove that Dr. Parker had uttered the sentiments which she had imputed to him. Finding that no sense of justice could be reached in the lady-author, Dr. Parker employed the most eminent legal counsel, and with good advice resolved to commence an action of libel against Mrs. Stowe, laying damages at $30,000! This was a new argument which the author of Uncle Tom's Cabin had not expected. She addressed a note in gentle terms to the injured Dr.; this led to an interview in which she admitted that she was imposed upon in words and sentiments which were not his, but justified herself on the ground that she had been misled by the newspapers. At this point, the Rev. Henry Ward Beecher stepped in to assist his sister in getting Dr. Parker out of Uncle Tom's Cabin. $20,000 would make a sad hole in the profits of that book of fiction, and by *one* stroke, the power of truth and Mrs. Stowe's ability after that interference was the publication in the New York *Tribune* and *The Independent*, June 24, of the following letters:—

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and of the *Observer*, if it shall appear that the idea of these letters occurred to me while at Dr. Parker's house, in friendly conference with him over the '*Card* which Mrs. Stowe had written for publication,—that they were written in his own study, not only with his own knowledge and privity but at his own urgent request,—that they were thrice read, once *to* him and twice *by* him, and that after criticising a single sentence he gave them his most unqualified approbation? God, the All-beholding, knows that these were the facts, and I call Him to witness to the truth of the statement which I now shall make.

On or about the 10th of June, I called at No. 2 Leroy Place, and introduced myself and errand to Dr. Parker. He was occupied, apparently reviewing a manuscript sermon, in the room occupied as a study. I presented Mrs. Stowe's Card, which she had promised that he should see before publishing. We sat down together at his writing-table, and went over the Card generally and in detail. Many changes were made in its phraseology, and some additional sentences inserted. At length, when all modifications were made which I thought proper to make, Dr. Parker said, evidently not satisfied with it, that perhaps it might do. It was at this point that I surprised him by an abrupt declaration: "Dr. Parker, I am not satisfied with this whole thing; it does not meet my views: it is too complex; all that both of you wish to have said can certainly be said more simply and in a christian way. I believe that I could draw up two or three letters which would put the thing exactly right."

Dr. Parker, almost without a moment's hesitation and with decisiveness, said that he thought it could be done, and urged me to do it. He rose from his place to give me his seat at the table, cleared away his manuscripts, put writing materials before me, and then stepped into the adjoining room to give me an undisturbed opportunity. In, I should think, less than twenty minutes I called him back, for the letters were written at a dash. I read them to him, a little anxious to know how it would strike his mind to see himself in letters which sprung from my mind. The effect upon him was unequivocal. There was an expression of satisfaction with them, both of countenance and language. He then took them into his own hands and read them carefully. When he came to the sentence: "While therefore I do not see how I could have acted with more caution in employing an allegation which had become historical, I am yet heartily glad to find that a sentiment so shocking to every Christian mind is not yours." He paused and laid his finger upon that, saying that he thought it too strong, or too unqualified; that Mrs. Stowe, in his judgment, had *not* used due caution, &c. But I firmly insisted upon such a clause, and he waived it, saying that "perhaps it was not very material," or words to that effect. He then read it a second time, and gave to it an unhesitating approval. Both of us were at the time in good spirits, like men that had happily got through a vexatious affair. He did not say one word about making it the basis of future arrangement. He did not utter one word about agreeing to it after *he* had seen his counsel. Dr. Parker as distinctly understood that the paper was to be published as I did. For not only was the publishing of this correspondence or of the Card, for which it was a substitute, the drift of our whole interview, and implied in every stage of it; but Dr. Parker seemed to me to think that they were to be published immediately, and I stated to him that I should not publish them till Mrs. Stowe had seen them.

There was but a single qualification to Dr. Parker's assent, and that was, that his counsel should make no objections to the correspondence. I told him that I would go immediately to Mr. Butler, and when after a few minutes I shook hands with him and left, I said again that I should go at once to Mr. Butler's office; and I added that I should tell Mr. Butler from him that he was satisfied with it if Mr. Butler was. That by all professional etiquette, a man who employs counsel is bound to make no conclusive agreements without first fully consulting him, there is no doubt. But in this case, the whole effort of his counsel had been to procure such a settlement as this; and it is not surprising that one not versed in legal matters should regard such a course as that here indicated, with satisfaction. But, right or wrong, my duty is to state the facts as they occurred, and not to account for Dr. Parker's treatment of his counsel.

I went straight to Mr. Butler, and read the original card and the Correspondence. To the card he objected, as wholly insufficient. To the correspondence, he stated to me no particular objection, provided it was satisfactory to Dr. Parker. I have taken the liberty to ask Mr. Butler's attention to my statement of the results of my interview with him, and take pleasure in complying with the request to publish his letter.

LETTER OF B. F. BUTLER, ESQ.

(Copy.)

NEW YORK, Oct. 5, 1852.

DEAR SIR:—I understand from you, that in a statement you are about to make in relation to the correspondence recently published in the newspapers, as having taken place between Rev. Dr. Parker and Mrs. Harriet Beecher Stowe, you allude to the interview had between you and myself, on the 10th of June, and say in respect to it—"To the card Mr. Butler objected, as wholly insufficient; to the correspondence he stated to me no particular objection, provided it was satisfactory to Dr. Parker." You request me to say, whether the statement above quoted conforms to my recollection. Notwithstanding my professional relations to Dr. Parker, I consider it my duty to answ ser this question; and I therefore state, in reply to it, that, so far as it goes, it is correct. But it is due to myself to say, that I did not dream of the publication of the proposed correspondence, until it should be first fully assented to, settled, and signed by the respective parties; nor until after Dr. Parker, as to his part of it, should have had the opportunity of consulting me as his counsel. This, I supposed, he would do, while you were taking measures to obtain, if you could, the assent of Mrs. Stowe,—as to which, when at my office, you expressed some doubt. I have no recollection, that you told me that Dr. Parker would consult me on the subject; but my expectation that he would do so was the necessary result of the relations of client and counsel existing between him and myself; and I, therefore, reserved for Dr. Parker's private consultations with me, my opinion and advice as to any question he might think it needful to propose to me, in regard to the final terms of the correspondence.

Will you do me the favor to publish this note with your statement?

I am, very respectfully, your obedient servant,

B. F. BUTLER.

Rev. HENRY WARD BEECHER, Brooklyn.

I inclosed the correspondence to Mrs. Stowe, and wrote the following note to accompany it, which note is certainly not reverent as it should be, but it shows the honorable intentions I entertained towards Dr. Parker.

After criticising her card, 1. as attempting to do too many things, 2. as on that account failing to produce the impression which she desired, I proceeded to say—

(Copy.)

3. When any apology is made before the public it ought to be so explicit as at once to gain for the maker the credit of honesty, frankness, and honor; and *then*, if afterwards you have aught to say, it will be kindly taken.

Nevertheless, I took it to Joel. He made wry faces. We tinkered a little, as you will see, and in this shape he agreed to let it go. But I felt bad about it. I said to him, "Mr. Parker, I don't like the whole thing. If you will give me pen and ink and leave me alone, I will write one to my mind." So I wrote the inclosed, i. e. two letters as from him and one as from you. I am satisfied that these will make a good impression.

You will see that you do not commit yourself as to whether he ever said, in any *other* controversy, this thing. You express a judgment made up upon documents presented. Besides, I am quite satisfied that he *has* been misrepresented in that regard. That being the case, I desire such an unequivocal statement on that point. *Then* the statement of the way in which you got hold of the thing will have force, both to exculpate you and to show that he brought the infliction on his own head.

If you approve this, send a copy in your handwriting to Wm. Harned, *A. S. Rooms*, 49 Beekman-street, New York, and he will see to its insertion in *Tribune*, *Era*, and *Independent*.

Truly yours,

(Signed) H. W. B.

I leave for Indiana Monday.

This letter is decisive of my feelings and intentions toward Dr. Parker, and my only hesitation about publishing it is, lest it should seem that I was too severe with Mrs. Stowe. But our disagreement was never for a moment as to the fact of public reparation, nor as to *what* should *be* that reparation; but simply as to how much or how little collateral explanation had better be given. Mrs. Stowe was never inclined, as Dr. Parker says, "to insist upon adding to the concessions other matter relating to what she considered my position in respect to the subject of slavery." All that Mrs. Stowe wished on this point was to show exactly what Dr. Parker's position and argument on the subject of slavery had been, *in the original controversy*, from which the language quoted in her book was supposed to be derived; and where the drift of his argument gave a very different construction to his words from what they would have standing alone. Mrs. Stowe had no wish to define his general belief, or his personal relations to slavery. Another difficulty was, that Dr. Parker thought she *ought*, while she thought she ought *not* to take *blame* to herself in any card to be published. A third embarrassment, and the only other, was *how*, frankly to retract in regard to the language used in the controversy, *without positively declaring*, what she would not declare, that Dr. Parker had *never* used such language as that attributed to him. Her letter is explicit on that subject.

Here, my agency in this transaction closed. I left for the West On my way home finding the correspondence in a copy of the *Tribune*, in Cincinnati, I then first learned Mrs. Stowe's decision and action in this matter. On reaching Brooklyn, I cannot tell whether amazement or indignation was the strongest, on reading the following letter from Dr. Parker to Prof. Stowe which had been sent to me by Mrs. Stowe.

DR. PARKER TO PROF. STOWE.

(Copy.)

NEW YORK, June 30, 1852.

Rev. C. E. STOWE, D.D.:

MY DEAR SIR:—Are you aware of the fact that the letters published in the *Tribune* and *Independent* as purporting to have been written by myself, were *not written, nor signed, nor sanctioned* by me?

They were drawn up by the Rev. H. W. Beecher, and when read by me I expressed the idea that they might, *with some modification*, lead to the settlement of the difficulty. I proposed that Mr. Beecher should show them to my counsel, Mr. Butler, and that they should be made the subject of future consideration.

This was the understanding when *we* separated. I mean Mr. Beecher and myself. I have heard nothing from Mr. Beecher or Mrs. Stowe since, till, to my astonishment, I learned that these letters had been published without modification, *without my knowledge or consent*.

I am not aware whether Mr. Beecher saw my counsel or not. I have made repeated efforts to see Mr. Butler since my return, for I have been absent. But he has been out of town, and I have as yet learned nothing from him.

It has appeared to me unwise to come out and deny publicly the authorship of the letters ascribed to me. They may have got to the press by some mistake of a third person to whom they may have been entrusted, for I cannot yet believe that either Mr. Beecher or Mrs. Stowe would intentionally authorize their publication, and I prefer that Mrs. Stowe should have the privilege of explaining the mistake, rather than that she should appear to have done a thing so extraordinary as to publish letters over my name without either my signature or consent.

It has seemed to me all along, that it would have been well for *you* to have come and seen me about this business. I cannot consent to stand before the public as one soliciting it as a favor from Mrs. Stowe, to set me right before the public. I wish her to set herself right in respect to what she has done in relation to me. I am not impatient. I allow time. But it is not a matter for compromise as if there were wrong on both sides. I do not wish to afflict Mrs. Stowe, and would not knowingly consent to her doing anything on my account, that would not be, under the circumstances, the very best thing for her character, and her reputation as a Christian woman Had you not better come on and see me? I have had my full share of trouble about the business, and in my earnestness to settle the matter amicably, I have borne more than my friends think I ought. But I am one of you. I have no doubt that you and I could settle the whole affair, by a conference of an hour or two, and I quite agree with you that it would be a great shame that we should have any sort of public conflict in relation to it.

With great respect, yours, truly,

(Signed) JOEL PARKER.

About this time Dr. Parker had given his version of this matter to Mr. Converse, editor of the *Christian Observer*, Philadelphia, and in the last number of that paper, Oct. 2, 1852, the following editorial account is given:

MRS. STOWE AND DR. PARKER

Some months since, our attention was called to a misrepresentation of Dr. Parker's language and sentiments, in one of the foot notes of "Uncle Tom's Cabin." At the same time we were told that Dr. P. had written to Mrs. S. requesting her to retract the misstatement. We were also advised that Mrs. S. was not disposed to make the correction required—and that Dr. P. put the matter into the hands of able counsel for adjustment. About the last of June, a correspondence appeared in some of our exchange papers, purporting to be copies of letters between Dr. P. and Mrs. S., amicably settling the difficulty. We read the letters with amazement! We were surprised that Dr. P. should permit Mrs. S. or any one *to say* of him "*right before the public*" in the style of Mrs. S.'s letter—or that he should ever ask to be "*allowed*" to publish such a letter! Meeting with Dr. P. shortly after, he assured us in answer to some inquiry, that THESE LETTERS WERE FORGERIES; that he *neither wrote nor signed them, nor consented* to their publication, and that Mr. Beecher had caused them to be published without his consent!

"Why then do you not expose the forgery?" we asked. Dr. P. replied in substance that the exposure would be discreditable, or scandalous to the ministry—and that he wished to avoid anything that might be the occasion of reproach to the ministry or religion. It was then our intention to publish nothing about the matter; but as it is now spread abroad, we think it due to those concerned to state the facts contained in this article.

The italics and capitalization are the *Christian Observer's*.

On the same day that Dr. Parker wrote to Prof. Stowe, as above, he wrote to my venerable father, Dr. Lyman Beecher, of Boston; and the cool recital to a father of his son's agency in a transaction which he pronounces a "FORGERY," must forever stand as a model.

DR. PARKER TO DR. LYMAN BEECHER.

NEW YORK, June 30, 1852.

Rev. AND DEAR SIR:—Your very kind letter came duly to hand. I delayed responding to it, because I hoped in a short time to be able to congratulate you and myself and all concerned, by saying that the whole difficulty was settled. But I am afraid now, it is further off than ever.

The publication of these letters was very extraordinary. Still, I hope it can be explained. I have written Dr. Stowe fully today. You will probably see the letter.

I have no doubt, if I could see him or yourself one hour, the whole affair could be adjusted.

I appreciate all you say of my rights and character being dear to you. I trust you most confidently—and do not wish to occasion you a single sensation of discomfort. I suppose you have seen the letters,—they were published in *The Tribune* and *The Independent* You could not of course have known before-hand, that they were drawn up by your son, H. W. Beecher, and that they were without my signature, as a mere form of negociation, to be revised.

I never could have consented to their publication, till they were modified. How they came to be published I do not know. I hope and trust that it was not intentional; that it resulted from some mistake of a third party, to whom they may have been entrusted for conference with me, and such modifications as I and myself might mutually consent to. If so, Mrs. Stowe ought to know immediately that no such person ever came to me.

I have no doubt that a full conference either with yourself or Professor Stowe would set everything right.

Yours, affectionately,

JOEL PARKER.

In this congeries of letters, was one other of July 31, to the *New York Observer*, and which was published in that paper Sept. 30, 1852.

DR. PARKER TO N. Y. OBSERVER.

NEW YORK, July 31, 1852.

MY DEAR SIR:—On returning from the country this afternoon, I found your note of the 28th instant on my table. The correspondence to which you refer, purporting to be a correspondence between myself and Mrs. H. B. Stowe, was drawn up by Rev. H. W. Beecher as a proposed basis of settling the difficulties between myself and Mrs. Stowe. That is to say, Mr. Beecher proposed that we should, both Mrs. Stowe and myself, adopt these letters as ours. I agreed to have it *under advisement*, and encouraged the expectation that *with some modification*, we might settle the whole matter by *some such method*. Mr. Beecher took the paper which Mrs. Stowe had not seen, and to which neither of us had affixed our signature, and I heard nothing further of the matter till, to my utter amazement, the letters were published with the names of the parties affixed. Whether they were the same or not I do not know. I had no copy. I presume they were nearly the same, if not in every word. But those ascribed to me were never adopted by me, and I never could have been induced to sign them as they were, nor to accept of Mrs. Stowe's as satisfactory.

Mrs. Stowe refused even to answer my letters till I had written her the third time. Then I employed counsel, and resolved to commence a suit for libel. Before she knew my purpose she wrote a note in a defiant tone, and affirmed that her conviction, derived from facts and documents and the testimony of living witnesses, was that such an issue would prove far more unfortunate for me than for herself.

After she had learned that I had employed Mr. Benj. F. Butler as my counsel, she addressed a note to me in a milder tone, and this led to an interview, in which she admitted that she had imputed to me words and sentiments which I had not put forth. She never has shown herself willing to make a simple reparation of the wrong as it is, and justifies herself by saying the language was imputed to me in "American journals," and not denied by me, when she knows that they were abolition newspapers, which I did not suppose were believed in this country, where their character was known.

Yours truly,

J. PARKER.

In reply to Dr. Parker's letter to Prof. Stowe, Mrs. Stowe wrote this, the last of her letters in this most painful and extraordinary history.

MRS. STOWE'S CLOSING LETTER TO DR. PARKER.

(Copy.)

BRUNSWICK, July 2, 1852.

Rev. Mr. PARKER:

DEAR SIR:—As your letter addressed to my husband is one that I can answer better than he, I shall now reply to it by stating to you, briefly, all I know of the matter under consideration.

The card which I sent to my brother contained what I then supposed and do still suppose to be a fair and just exposition of the whole state of the case. I received a letter in reply, from my brother, in which he stated, that he had shown that card to you, that you and he had together variously amended and altered it in regard to expression until you were brought to some degree of unanimity upon it. My brother then went on to say, that he said to you—"Mr. Parker, the wording of this does not exactly please me, and I think if you will give me liberty to draw up a form, I can produce one that will give satisfaction to both sides." He went on to say, that he now sent me this form, which if I was willing to accede to and adopt as my language, I was to copy with my own hand-writing and send to the care of Mr. William Harned, who would see to its insertion in the *Era*, *Tribune* and *Independent*.

I was of the opinion, at the time, that the "*card*" which I had sent was a more just and fair expose of the subject, and I should have much preferred its publication. But I thought that if you were willing to consent to this adjustment, I ought to be willing also, and upon consideration I came to the conclusion that it was the best expression which could be given.

In it you were represented as acting with the courtesy and dignity which becomes a Christian man of honor, and I expressed what I sincerely feel,—a pleasure in repairing any unintentional injustice which I might have done you.

Nothing could have been more surprising than the receipt of your letter. You will perceive at once that the case lies between you and my brother Henry, who, judging from the tone of his letter to me, considered himself to be acting with all kindness, fairness and good faith, *as he always does act*. I think he will be equally surprised with myself to learn that you do not consider yourself to have assented to those letters.

My dear sir, there are some few things in this matter, that you know perfectly well, for *I know* that you were satisfied of them at the time we had our interview. In the first place, that the remark as published, was published in no personal unkindness whatever—that it was published as a sentiment to be replied to in a dramatic argument, for everybody knows that that is the character of the article. And your name was given, simply as the name of a leading man who was known to have publicly advanced that sentiment. I had no possible means of knowing that the sentiment was not yours, and the very strongest evidence for believing that it was, since you had allowed it in silence to become a historical document. You know, and I know, that you have used language which, when placed side by side with what I quoted, is such that not one man in ten can be made to see any difference. *I know* this, because I have tried carnestly and sincerely to explain to sensible men what you did mean by the language which you admit that you used, and it has failed to produce any impression on them except this, that it is a jesuitical position of language, by which either of two opposite assertions can be claimed as the writer's sentiments according to emergencies.

I can still publish the facts of the case just as I wrote them—*first*, what you did *not* say; *second*, what you *did* say; *third*, the evidence that you knew the construction which the world was putting upon your language, and yet that you did not contradict it. But I certainly think that the whole matter is in a more creditable form to you now than if I should do so.

I have done what I consider to be perfectly honorable and fair to remove an imputation for which you have given too much occasion.

You know perfectly well, Mr. Parker, for I told you frankly, that I did not consider myself to have acted wrong in this matter, but simply to have fallen into a mistake, which your silence rendered unavoidable, and I consider myself to have said all that you can possibly expect from me under the circumstances. When my brother returns, which will be soon, you will probably discuss fairly with him whatever strikes you as objectionable in his part of the proceedings.

Yours, very truly,

(Signed.) H. B. STOWE.

And now it is not to be concealed that Dr. Parker and I stand before the public at issue upon a question of personal veracity. And those who do not fall upon the convenient theory of a *mutual misunderstanding*, must determine the issue by the personal character of the parties. But so odious a necessity as this, is somewhat alleviated by several considerations to which I call attention.

1. When Dr. Parker avers that he agreed to have the letters "*under advisement*, and encouraged the expectation that with *some modification*, we might settle the matter by *some such method*," (see letter of July 31 to *N. Y. Observer*,) he has fatally entrapped himself. For I now have it in my power to show that such statements were morally impossible.

A train of events, beginning with Dr. Parker's counsel, and not with us, had led to several private interviews: had satisfied Mrs. Stowe of her error; had settled her determination to make a public reparation. She and Dr. Parker could not agree as to the *form*. She went to New Haven, to rest, and there calmly to review the whole ground and settle with herself what statement she would make. She sent the statement; declared it to be an ultimatum; gave me liberty to change the phraseology but not the spirit of the thing; and declares: "I am well pleased with it—it is all I will do—if he won't have this I will publish it and he may do what he likes." Now let it be considered whether this is the language (or that of the letter which *I* wrote afterward) of persons who feared a suit, who were negotiating to avoid one, or whether *negotiation of any* sort was my errand to Dr. Parker.

I was sent to read him a card that was to be published whether he liked it or not, and which was to be changed, only as to phraseology. I was not sent to ask him whether he would take such and such an apology in lieu of $20,000 damages. Instead, I was to say: This is to be substantially published at any rate; but we wish to please you as far as we can without compromising our own sense of what it is right for us to do. At my suggestion and his urgent request a substitute was written in epistolary form. Now Dr. Parker does not say that he asked time to consider which of the two papers he had rather have published, (nay, he has withheld in any letter that there was a card at all, and he has never once mentioned in either of four letters, that the letters were written in his own study during a friendly conference between us), but he says that he promised to take these letters *under advisement*. This statement stamps his story with inveracity. For I did not come to ask for a settlement. I came to make a card which was to be published at any rate, as agreeable to him as could be, consistently with its substantial averments. Had he therefore made the remark which he says, or any remark of the same kind, my answer must have been, "Dr. Parker, I did not ask you whether you would consent to have these published—but simply whether you had rather I should publish Mrs. Stowe's apology, in the shape of this card, or in the shape of this correspondence."

2. Aside from the intrinsic evidence, there happens to be an extrinsic circumstance bearing upon it. I was on the eve of a visit to Indiana. To me had been committed by Mrs. Stowe the final disposition of this affair. Whatever I did must be done at once. Is it to be supposed that I should have been put off to an unappointed and indefinite settlement, and not notice the fact? Could I fail to reply to Dr. Parker that such a thing was impossible, that I had no time for further conference?

The public will require a word of explanation as to my reason for going thence to Mr. Butler. When Mr. Butler was applied to to take this case, and had seen the documentary evidence, such was his confidence in Mrs. Stowe's integrity and Christian honor, and such was his conviction that there was evidence that she had misrepresented Dr. P., that he was confident that a private settlement might be had if Mrs. Stowe could but be rightly approached. I had understood, at my interview with Mr. Barney, that when Dr. Parker applied for counsel, Mr. Butler made it the condition of his undertaking the case that Dr. Parker should *take no steps* in this matter without first consulting him. I may have been slightly inaccurate as to this point; but, whether I was or not, that *was* my understanding. When Dr. Parker said that he was satisfied with the correspondence provided his counsel assented, I saw the reason, and I instantly said, "Then I will go immediately to Mr. Butler." It was not to obtain any authority from him for publishing the letters; nor to obtain his agreement that he would not bring suit, but to make Dr. Parker's approval of the letters effectual by obtaining his counsel's consent for *him* to act thus, in the settlement of the matter, if he wished.

3. But there is another suggestion which will satisfy a business man that Dr. Parker's story is intrinsically absurd.

His statement is that he had obtained counsel to bring suit for $20,000 damages; that I "FORGED" letters as a settlement of that suit, and published them in the daily papers without his knowledge or consent! And all this was done also without obtaining a written relinquishment of claim for damages should he yet choose to bring suit. Did mortal man ever before dream of a published forgery as a pacification of an angry litigant; or of a forger publishing his act so that the aggrieved parties would infallibly find it out the next morning; and doing it in a way too, that left the door open to the very suit which he is supposed to have dreaded, and not only left it open to him but heaped by such provocation fresh fuel upon his zeal as a prosecutor. Had I done such a crazy deed I ought not to have been blamed, but sent to a lunatic asylum. And any person that will believe that a minister of the Gospel, in circumstances the most prosperous, would imperil his reputation and every interest in life, upon such a barefaced folly as that, ought to doubt his own sanity. But I am ashamed to reason on such a matter!

The *New York Observer* has chosen Haman for its model and built a gallows to hang me upon The Lord hath been pleased to deal with me as he did with Mordecai, and I am pained to see the *Observer* swing in the gibbet reserved for me.

4. But I have not yet done. There is now an account which the public have to settle with the guilty parties who have dragged this affair from honorable privacy and brought a shame and reproach to Christianity by publishing it. I wash my hands of blame.

What was the state of things when Dr. Parker brought this matter to the public ear? Was he suffering in reputation? His name had been erased from the book; Mrs. Stowe had conferred amicably with him as to a public reparation; all the grievances of which the *Observer* makes so much, viz.: Mrs. Stowe's obstinate silence had been explained and dropped: an apology had appeared in the public prints which *had* struck the public mind as most Christian and satisfactory; and by his own showing there was but this objection that he had not signed the letters of prefix or suffix which were at any rate but the machinery for introducing the main thing, *Mrs Stowe's retraction*. Dr. Parker knew too, that in so far as Mrs. Stowe was concerned, she had acted most innocently and in good faith: and that if any one was to blame, I was the man; and that she had acted honorably, not only, but had yielded her judgment and consented to what she supposed was his wish, and taken these letters instead of her own card. Now, admitting the gross construction put upon my conduct, did that justify Dr. Parker as a man of honor, in ripping up and publishing to the world an *ex parte* statement of all the grievances he had suffered by Mrs. Stowe, and which, in so far as it lay in her power, she had settled? Dr. Parker in this thing stands before the public as a man who negociates *privately* with Mrs Stowe, until he had obtained from her a public concession of his injuries, and then availing himself of an informality, turns about and exposes her to obloquy and reproach, by publishing a garbled statement of all those grievances which her public retraction was procured to heal!

5. Conclusion.

When the *New York Observer* represents Dr. Parker as offering evidence to Mrs. Stowe, in the first instance, to satisfy her that she was in error, it is shown that it stated an untruth; when it declares that Mrs. S. "took no notice of his letter" it is proven to have stated an untruth: when it says that she deigned no reply to his second letter it states an untruth; when it declares that Mrs. Stowe was induced only by fear of a libel suit to come to terms, it states an untruth: when Dr. Parker in his letter to the *Observer* intimates the same thing, he brings himself into conflict with his own statement respecting the same thing, given in his letter to Prof. Stowe. When Joel Parker and the *New York Observer* state that the published letters were not written by Dr. Parker, nor signed by Dr. Parker, they do, at length, state a truth; but when they state that they were not approved by him with the understanding that they were to be published, they state an untruth. When they, both, neglect to say a word of Mrs. Stowe's card: of the origin of these letters in Dr. Parker's study; of his request that they should be written: of his warm approval of them, they *suppress* the truth; when they declare that Dr. Parker agreed only to take these letters into advisement and to make them the subject of future consideration, they state an untruth.

And now, if the *Observer* has been led into this quagmire by Dr. Parker it can extricate itself, though it will be hard soon to cleanse itself, and stand among 20,000 families as a safe and judicious religious paper.

If Dr. Parker has been drawn into it by the *Observer* he can repent, confess, and regain his peace of mind.

But if both of them took hold of hands and leaped together into this conspiracy to destroy me and blast the influence of Uncle Tom's Cabin, they ought to confess first to God, next to the Public, and then to each other—[illegible] me no harm and I have nothing to forgive.

In this long chapter of consecutive falsehoods which have flowed down the columns of the *Observer*, there is not an alleviating circumstance. In Dr. Parker's letters there *are* expressions of regret, and hopes that things may be found better than they seem;—but in the *Observer* there is not a hope expressed for better things, not a sorrow uttered over such wickedness as it sets forth; there is no intimation that there may be an explanation; that when I am heard from, or Mrs. Stowe, possibly a better face may be put upon it. There is the steady tread, from beginning to end of its recital, of a man who has a deadly purpose, who is sure of his victim, who tracks him with delight and excitement, who marks the vital spots, and strikes blow upon blow to make the execution deadly. And having put forth charges which will henceforth stand without a parallel of atrocity in the history of religious journalizing; it declares that it was done for the "*entertainment*" of its readers! We part company from the *New York Observer*. On the road that we are endeavoring to travel we shall seldom meet it, and we bid it farewell!

In respect to Dr. Parker, my feelings are those of most unaffected sorrow. His age, his office, his former usefulness, his newly planted hopes in a congregation lately bereaved of the pastoral care of the noble son of an illustrious father, these things and the general welfare of religion make me inexpressibly sad to have been the instrument of such an exposure, and of such justice as awaits him.

If any think or feel that I have dealt uncharitably with Dr. Parker, let them believe me when I say, that if Dr. Parker had spared Mrs. Stowe,—against her, as a man of honor, he ought not to have had the shadow of a resentment; she had appeared before the public in the most handsome manner and in unquestioned good faith, if he had simply stated to the public a complaint against *me*; or if he had made the circuit of the whole ministerial neighborhood with it, as he has done with his published story—I should have said—"Dr. Parker forgets; that interview must have faded from his mind." But no such charity can explain this shameless breach of honor, toward a lady who had publicly and honorably retracted any injury unwittingly done; and when, to harm her, he not only raked up all the embers of an expired controversy, but stated the facts with such suppressions as to make them bear false witness; for all this, a "*fallible memory*" cannot be pleaded.

Even after the scandalous publication of the *Observer*, I called upon Mr. Butler, and told him that I was willing to withhold every word of defense from publication, if Dr. Parker would relieve me from the weight and odium of his statements. Supremely conscious of my own integrity, and in this very thing having an open and clean breast before God; knowing in my inmost soul that I had transcended the mere requirement of duty and had acted magnanimously, and with the sincerest regard for Dr. Parker's interest as a minister and as a gentleman, and that I had done him a kindness almost as great as one man can do for another, I could almost have consented to have stood without the utterance of a word, and lived down the slander by a patient continuance in well doing. But a sister's honor and the interest in me which belongs to the more than 3000 souls of my flock, would not permit it. Nor would the *Observer* permit it, whose purpose it was with double stroke to destroy me, and blast the influence of the world-read Uncle Tom's Cabin.

It was my prayer to God when I began this narrative that my brain might not reel nor be left to error, and it was my promise if He would give me grace and wisdom to strike a true blow for a sister, that should set her free from the accursed enchantment in which her reputation stood spell-bound before the public, that I would hardly ask a thing for myself. But God has given me all and more, and the work is done, and eternity will not untwine the cords with which this monstrous iniquity is bound for the sacrifice!

I commit this narrative to the sober judgment of all good men; and myself I commit to the charge of Almighty God!

HENRY WARD BEECHER.

The Independent.

NEW YORK, THURSDAY, OCT. 7.

BY TELEGRAPH.

SPECIAL DISPATCH TO THE INDEPENDENT.

THE GENERAL CONVENTION.

ALBANY, Oct. 5, 1852.

About three hundred members were in attendance at the opening. Dr. LANSING called the meeting to order. Dr. DAVIS, of Westfield, was chosen temporary secretary. Drs. BACON, TODD and COOK, and Messrs. GALE, BISBEE, TERTIUS CLARK and OVIATT, were appointed a committee to nominate officers. On report of the committee, the following officers were chosen:

Rev. Dr. WILLIAM T. DWIGHT, of Maine, President.

Rev. Dr. NOAH PORTER, of Connecticut, and Rev. ASA TURNER, of Iowa, Vice Presidents.

Rev. R. S. STORRS, Jr., of New York, and J. C. HOLBROOK, of Iowa, Secretaries.

The appearance of the assembly is venerable and striking, there being a goodly number of gray hairs and bald heads. A kind and solemn spirit prevails throughout.

A large increase of numbers is expected in the morning.

Dr. HAWES preaches this evening. L.

SPARE COPIES.

Some of our friends may receive a copy of *The Independent* this week, who are not regular subscribers: all such may consider the receipt of the paper a special invitation to enrol their names on our list.

MR. BEECHER'S DEFENSE.

The public will hardly demand of us an apology for occupying so large a portion of this sheet with Mr. Beecher's reply to the charges which the *New York Observer* has preferred against him and his sister. Of the merits of that reply we need not at present express an opinion.

Our readers have not forgotten the extremely base assault of the *Observer* upon Governor Kossuth, attempting to make him responsible before the public for the extravagances of a committee of Congress and of the proprietor of a hotel in Washington. Nor have they forgotten the just severity of Mrs. Stowe's criticism on that assault. This is the key to the rest of the story.

We sincerely regret that the original proprietors and editors of the *Observer*—men of New England blood, who have never disgraced their ancestry—have had for some time past so little to do with the editorial control of the journal which owes its celebrity and influence as well as its existence to them. They may have a right to retire from the labors which they have sustained so long, and which have been so well rewarded: but that the *Observer* has fallen into the hands which now control it is a calamity to the Christian commonwealth.

Owing to the extent of Mr. Beecher's reply, we are compelled to omit a letter from Mr. Thompson, already in type, and one from our esteemed English correspondent.

THE LATE COUNCIL AT DANVERS.

We are happy to learn that the Rev. J. D. Butler, late of Danvers, Mass., has received and accepted an invitation to the pastoral office from the First Congregational Church in Cincinnati. Mr. Butler, we are confident, will not disappoint the reasonable expectations of that people. He is a good scholar, a correct and agreeable writer, and ("as we suppose") a "faithful brother" and a sound minister of the Word. Right glad are we to find that he has escaped so fortunately from the unnecessary position in which he was placed by the council which met with the church at Danvers on occasion of his dismission from the pastoral office there.

Hitherto we have abstained from all comments on the published "Result of Council" in the case of Mr. Butler's dismission, because we were unwilling to give any additional publicity to a document so likely to be injurious to his prospect of another settlement in the work of the ministry. But now we may be allowed to say that in our judgment that Council in volunteering to censure and upbraid the church because a certain portion of the members, larger or smaller, had not duly appreciated the services of their pastor and in publishing those reproaches to the world, did what must needs produce on many minds a most unfavorable impression in regard to the qualifications of Mr. Butler for the duties of a pastor in a Congregational church. The business of a pastor is to cure the disease of "itching ears," to overcome the prejudices of those who through ignorance or party spirit are not predisposed in his favor, and by patient continuance in well doing to bind together the various parties and factions of a divided church; and for a Council at his dismission to discharge a column or two of reproaches at the church which he has not succeeded in harmonizing and guiding, is to do him more harm than good.

We have no doubt that the church from which Mr. Butler has been recently dismissed has members who are far from perfect. We have no doubt that some of them might have liked their late pastor better if their Christian character had been more advanced. We have no doubt that Mr. Butler tried to please them, and tried to do them good. He was unsuccessful—a fact much to be lamented. A portion of the church—a portion not altogether unworthy of consideration—did not like him, did not enjoy his ministrations, were not in their own judgment "edified." The result was that Mr. Butler's dismission became expedient. In such circumstances it was perfectly right for the Council to recommend Mr. Butler to the churches generally in the highest terms consistent with truth. It was perfectly right for them to publish their recommendation in the newspapers or in any other way which might seem necessary for his relief from any unfavorable impression resulting from the brevity of his ministry in that place. But it was not necessary, nor discreet, nor was it right for them to stigmatize the church and to hold it up to public indignation. Suppose the church, or some aggrieved and indignant individuals had made a reply. Suppose there had been in the newspapers such a controversy about Mr. Butler's pastoral character and gifts and about the causes of his dismission, as the published "Result of Council" seemed to challenge. Would that have been for his benefit? Would it have been for the benefit of the church? Would the Christian public have been edified?

Now that Mr. Butler is about to be re-established in the ministry, we do him no harm by thus adverting to the subject. At the same time, as we have not published allegations which the Council has made against the people recently under his charge, we must decline publishing the reply which has been offered for our columns by a correspondent in Danvers. The *facts* in the case would not be of general interest to our readers. Nor would the publication of them, so far as we can see, be useful to those who feel themselves wronged by the statements made in the "Result."

VIEWS FROM SARATOGA.—SABBATH-BREAKING RAILROADS.

The following remarks, thrown into a letter form, were the fruit of our summer's visit to the country; and though at a later date than they bore when written, yet the subject being one to which we still feel compelled to return, we may as well resume our considerations of it in this way as in any other.

There is nothing more painful than to witness, with the increase of commerce, highways, and emigration, the sure and rapid increase of Sunday desecration. Its continuance and deadly progress is inevitable, if an energetic living church do not put a stop to it. And to what form of duty or of danger ought the church of Christ to be anxiously awake if not to this? If we let our Sabbath go down to the miserable low level of its European degradation, our prosperity and glory are ended, and the causes of our certain ruin are begun.

Now strange as it might seem, it is in some cases, the very members of our churches, that, invested with power by great wealth, power for immense good or evil, are doing most to forward this degradation, as the owners and directors of Sabbath-breaking railroads. We are led anew to the consideration of this inconsistency and wickedness by the tormenting smoke and noise of the Saratoga Railroad, driven for the convenience of passengers, in defiance of all God's injunctions and claims, on the Sabbath day. In the junction of this railroad with the Hudson River Railroad, we may probably see one of the reasons which induced in the conductors of that concern, the conclusion that for the convenience of a large city, especially in warm sunny weather, it has become a necessity of morals for some Sabbath trains to be established. Thus they link their money-making schemes, and it wealth can do it, and wealth is increased by it, they will not rest till they have made our country one vast net-work of Sabbath-breaking railroads.

But though hand join in hand, yet shall not the wicked go unpunished: and how much less those who combine in a conspiracy to make *others* wicked, to tempt others to a Behemadal breaking of the Decalogue, on which, otherwise, they would never, or rarely, have started. For such, neither more nor less, is a Sabbath-breaking railroad corporation. It is a vast, ingeniously constructed, and comprehensive scheme, for the wholesale violation of God's law. The great Tempter and adversary of mankind himself could not have imagined or contrived a more thorough, complicated, and remorseless snare for mortals, a surer path of the Destroyer, a more certain highway down to hell. A man who will travel in a rail-car on the Sabbath, a man who chooses deliberately to spend his Sabbath in this way, is in a course of life thoroughly hopeless; and those directors who sustain a Sabbath-breaking railroad, who order their cars to run in the hours of the day of the Lord, are doing all in their power to cut off as many souls as ever pay their Sabbath fare to the directors' cupidity, from all prospect of salvation. They are doing just as grossly immoral a thing as the putting their bottle to their neighbor would be, and making him drunken. Perhaps they are doing more to demoralize the community than the dram-sellers themselves. For drunkenness is a frightful vice, and the prevalence of intemperance has roused a strong re-action of piety and benevolence, which almost has succeeded in putting the drunkard-makers of every shape out of the pale of endurable and respectable society. But a stock jobbing, Sabbath-breaking railroad corporation is still one of the most respectable bodies in existence; especially if its directors, being merchant-princes of the city, are also members of dignified and grand Christian churches. Perhaps they are elders or vestry-men, and in that case, the Sabbath-breaking corporation is invested with a double distilled odor of

CALIFORNIA.—"A Dissertation on the Resources and Policy of California,—mineral, agricultural and commercial, including a Plan for the Disposal of the Mineral Lands. By John J. Werth." 12mo, pp. 87. Published at Benicia, Cal., by St. Clair & Pinkham. A very sensible pamphlet, which would do good if it could be republished widely and circulated in the Atlantic states. The chapter on the "Disposal of the Mineral Lands" is peculiarly worthy of the consideration of Congress. It is, in brief, to have the mineral lands, estimated at five millions of acres, surveyed into 500,000 ten-acre lots, and disposed of to actual occupants only, at a low rate, (we say $10 or less per acre,) the ownership to revert to the government if deserted, and no individual to own more than one section. Those sections found occupied under existing usages to remain the property of the present occupants, according to those usages. This would encourage a resident population, introduce domestic life, prevent monopolies, scatter the too-concentrated populations of some districts, and lay a broad foundation for permanent prosperity. We hope Congress will either adopt this plan, or cede the lands to the state of California. But in either case it should be a fundamental ordinance, that there shall never be an attempt to raise revenue from the mines, either by licenses to dig, or by an excise on the products.

GOLD.—The rush of Emigration to Australia has produced in England a large amount of literary provision for the mines. Among others are two works on Gold, one a series of "Lectures on Gold, for the Instruction of Emigrants," delivered by Messrs. Jaques, Forbes, Lyon Playfair, W.W. Smyth, Percy and Robert Hunt; the subjects being the Geology of Australia, Australian Rocks with organic remains, Chemical properties and tests of Gold, the Dressing of Gold Ores, Metallurgy and Assaying of Gold, and the History and Statistics of Gold. Another is a "Scientific Guide for Australian Emigrants," by John Arthur Phillips, F. C. S., Metallurgical Chemist, London. The latter is illustrated with engravings of all the instruments described, 31 in number.

THE PSALMS.—"An Apology for the Book of Psalms, in Five Letters, addressed to the Friends of Union in the Church of God." By the Rev. Gilbert M'Master, D.D." The object seems to be to bring the scattered elements of Presbyterianism to a position of unity in regard to the hymns they shall sing in public worship. A far "more excellent way" is to let each congregation decide for itself; then there is no chance for a controversy.

SCOTT AND JACKSON.—"The Lives of Winfield Scott and Andrew Jackson." By J. T. Headley. Scribner, publisher. 12mo, pp. 341. With a portrait of Scott. The combining of these two names in one book, the order in which they are placed, the assigning of 202 pages to Scott and 139 to Jackson, with the remark in the preface in reference to a proposed series of such works, that "there are many deserving a place in history, whose lives, nevertheless, do not furnish sufficient material for a complete book," make the design of this work an enigma we will not attempt to solve.

BOARDMAN.—"Memoir of George Dana Boardman, late Missionary to Burmah." By Rev. Alonzo King. With an Introductory Essay, by Rev. W. R. Williams, D.D. New improved edition. Published by Gould & Lincoln, Boston. 12mo, pp. 320. The missionary died in 1831, and the memoir was first published in 1836. The writer has since rejoined his subject in a better world. It is one of our best pieces of Christian Biography.

ALLEINE.—The American Tract Society have issued Richard Alleine's "Heaven Opened; or, a Brief and Plain Discovery of the Riches of God's Covenant of Grace." Written in 1665. 12mo, pp. 288.

HALE.—An elegant likeness of John P. Hale is published by John C. Buttre, 61 Fulton-street. He is "good looking" enough to be President; and if he "can't come in" now, he "can wait" a term or two without being too old or hunkerish for the place.

TEMPERANCE TRACTS.—The American Temperance Union, of which Rev. John Marsh, D.D., is secretary, have issued a series of eight excellent and most seasonable tracts bearing on the question of the Maine Law. They ought to be widely circulated.

MONTHLIES.

"American Telegraph Magazine" is the title of a new monthly, No. 1 of which is before us. pp. 16, closely printed, price $2 a year. The appearance of such a work is a sign of the times, and marks the extent of the new interest which has arisen in society. There are now 20,000 miles of lines in this country; receipts of the line between New York and Washington the first six months in 1852 were $68,499, number of messages sent 164,514 on a capital of $270,000. Prof. Morse gives notice that he intends, at a proper time, to apply to Congress for a renewal of his patent for a second term. The sub-marine wire from Dublin to Holyhead, 80 miles in length, weighs a ton per mile, and was coiled and carried on railroad trucks from Gateshead to Maryport. The telegraphing instruments used in this country are far superior to those known in Europe.

The Knickerbocker for October opens with a funny sketch of the "Old Man of the Mountain," the mountain profile at the Franconia Notch in the White Mountains—not equal in power of imagination to Hawthorne's, and not graphic enough to be a picture of the magnificent reality. The "Pudge" paper is passable. A good variety marks the general quality of the issue.

Hunt's *Merchant's Magazine* for October has the continuation of Mr. E. Hale's elaborate and statistical paper on the growth of New York, its present resources, and its prospects for the future, with the usual affluence of commercial and statistical facts.

The Missionary Herald for October has the proceedings at the annual meeting of the Board, with the substance of the able papers presented by the secretaries. The statistical essay by Dr. Anderson is novel and instructive.

The "Christian Parlor Magazine" is embellished with an engraving of Dryburgh Abbey, and another of the interior of the gymnasium belonging to the Pittsfield Female Seminary. The literary matter is excellent. Rev. F. James, editor, 118 Nassau-st.

The "Monthly Religious Magazine," published by L. C. Bowles, Boston, is printed on firm heavy paper, pp. 48, and yet its weight is within 3 oz., so that it goes by mail for 6 cents per annum in advance. Cheap postage.

The "Christian Repository" is a new magazine published at Meadville, Pa., under the conduct of the professors in the Unitarian Theological Seminary at that place. pp. 60. Price $2 a year.

"Harper's," for October, is uncommonly rich in embellishments, barring the entire absence of wit in the "comicalities." Jacob Abbott's article on "The Holy Land" is very attractive. So is J. S. C. Abbott's on the "Palaces of France."

The "Eclectic Magazine of Foreign Literature," by Mr. Bidwell, has a fine portrait of Mary Russell Mitford, the author of "Our Village," with a genial memoir from Bentley's Miscellany. Also, several valuable pieces from Fraser, Tait, the Dublin, &c. not otherwise republished here.

QUARTERLIES.

The "Methodist Quarterly Review" contains six articles: The Mosaic Account of Creation, Hannah More, The Theory of Reasoning, Merritt Caldwell, The Genealogies of Christ, and Jacob Abbott's Young Christian Series. The first is by Professor Thompson, of South Hanover, and labors to establish the conclusion that "when the *true* meaning of the original words in which the Scripture history was recorded shall be definitely ascertained, the obvious teachings of that history, when interpreted literally, will be found to conflict with no development of science." The article on The Genealogy of Christ, is a model of patient and thorough investigation on a question of historical verity. It is by James Strong, Esq., in regard to whom we have to correct an error we committed in the announcement of his great critical work; he is not a lawyer by profession, although he analyzes evidence, and draws conclusions with a thoroughness that would do honor to any member of that profession. The review of Samuel Bailey's Theory of Reasoning "assumes that that work is not much above or below the high water mark of British intellect at the present time in regard to the 'science of sciences,'"

The *Mercersburg Review*, (Prof. Nevin, of the German Reformed Church,) opens with the third number of the article on Cyprian, and closes with a piece on "Evangelical Radicalism," by the same—the last a review of Rev. W. Crowell's "Church Member's Manual," and a severe tirade against Independency in Church Government, as held by the Baptists and Congregationalists. Other articles on Zwingli as a Commentator, Christian Baptism, and Church Skepticism.

LECTURES AT THE BROADWAY TABERNACLE.—A course of popular lectures is to be delivered during the coming winter at the Broadway Tabernacle. Some of our most distinguished popular speakers are, at different periods throughout the season, to deliver lectures, which we hope will be taken advantage of by our citizens. They are to commence early in November, and to be continued on Wednesday evenings.

A popular course of lectures in Brooklyn is, we understand, to be delivered during the winter. Hon. H. Mann, Rev. Mr. Giles, and other well known gentlemen, are engaged.

RELIGIOUS INTELLIGENCE.

TO THE FRIENDS OF THE AMERICAN AND FOREIGN CHRISTIAN UNION.

DEAR BRETHREN:—We are compelled to beg your kind and prompt attention to the wants of our society. Nearly six months of the present fiscal year (the fourth) of the society's existence, have passed away; and although the churches whenever addressed by our agents, have responded with quite as much liberality as ever, and in many places even more so, yet the Board find themselves in great embarrassment. In our Home work the demand for laborers is far greater than ever. The increase of Romanists by immigration from almost all the countries of Western Europe, especially from Ireland and Germany, is becoming very great at many points in our country; not only in our cities—such as New York, Boston, Philadelphia, Baltimore, Providence, Hartford, New Haven, Lowell, Newark, Albany, Syracuse, Oswego, Rochester, Buffalo, Pittsburgh, Cincinnati, Cleveland, Chicago, St. Louis, Richmond, Charleston, Mobile and New Orleans (in most of which places the society has efficient missionaries), but also in hundreds of villages, in New England, the Middle States and the great West. We are called on to send missionaries to many places, where a few years ago there were not Roman Catholics to form a church or employ a priest; and in many of our large cities we need to quintuple our present number of missionaries. We need more missionaries for the French and Canadian population, which is also increasing among us, and we must send some good men to California.

What shall we do? God is sending us men of the right character in greater numbers than ever, and greatly blessing the labors of those whom we are now employing. Not a week now passes in which we do not receive accounts of the conversion of Romanists, through the divine benediction on the quiet efforts of our missionaries, in their visits from house to house, for the purpose of reading and expounding the Scriptures, with prayer; and in their proclaiming the Gospel in assemblies, in private houses or elsewhere. We have much encouragement. But the means for extending this good work fail us. Our treasury is much, too much, overdrawn at this moment; and yet we must, if possible, go forward. The interest of our country, as well as of Christ's kingdom, demand it. From abroad, too, earnest calls come to us for help,—from France, Italy, Belgium, Ireland, Canada, Hayti, Brazil, Chili. Brethren, we want your help; *we want it greatly.* WILL YOU NOT COME TO OUR HELP? We are sure that you would, if you knew how important it is at this moment. Donations will be thankfully received by the treasurer, Anson G. Phelps, Jr., Esq., or Mr. Edward Vernon, assistant treasurer, No. 17 Beekman-street, New York.

In behalf of the Board,
ROBERT BAIRD, } Corresponding
E. R. FAIRCHILD, } Secretaries.

WINDHAM CO., CONN.—The "Benevolent Association" of this county held its third annual meeting on Tuesday and Wednesday, the 14th and 15th instant, at South Mansfield. This association includes the county societies, auxiliary to the Am. Board, Home Missionary, &c., and is designed to impart unity, system and strength to the whole. Thus far it works well. It was first suggested by *The Independent*, and the idea of such societies as the Am. Tract and S. S. Union might be profitably welded together.

The annual sermon was preached by Rev. Andrew Dunning, of Thompson, from Prov. 3: 9, "Honor the Lord with thy substance." The ideas it contained were clearly expressed, in a concise and impressive form, worthy the preacher and the occasion. It was well adapted to "wring the consciences" of such Christians as deem it almost profanity to talk of money in connection with love to God; and also to open their eyes to the deformity and imperfection of that Christian character which does not cheerfully contribute to the spread of the Gospel.

Rev. Mr. Tarbox, the efficient secretary of the Am. Education Society, presented the claims of that institution briefly and forcibly. He declared—what those who have most carefully viewed the subject will readily believe—that though the Am. Board may call for missionaries as loud as they will, all the men they need are not at present to be had. It is worthy of note in this connection, as a startling sign of the times, that the want of missionaries is so pressing, that an appeal is to be made directly or indirectly to the younger pastors, to induce them to resign their charges and go into the foreign field. Perhaps some will rightly conclude to go; yet the missionaries who urge this ought to be cautioned lest there be not enough left behind "to hold the ropes." It is certainly more honorable to risk safety and life on the battle-field, than to tarry by the stuff; but there must be a rear as well as vanguard, and the James who tarries at Jerusalem may be as much in the way of duty as the Paul who goes to turn the far distant Gentiles to Christ. The meeting was well attended by ministers of this and other counties, including three returned missionaries. Notwithstanding the unpropitious weather on the second day the audience was numerous and highly attentive.

Mansfield is a pleasant rural town, and still retains the good old, but decidedly unfashionable custom of teaching children to honor and obey their parents, to observe the Sabbath, and to love their minister—Rev. Mr. Atwood—who has preached to them in season and out of season nearly a third of a century. The people have so profited by his teachings, that a goodly number of ministers and ministers' wives occupying important stations, east and west, regard Mansfield with peculiar affection as the home of their early days. The town has long furnished its quota of men and women, who make themselves useful wherever their lot may be cast. The soil, and the intellectual and moral influence of the place, are well adapted to produce such. May it long escape the malaria of vice and skepticism, which makes our villages and large towns such charnel houses for the young.

The Association of this county, which met before the Gen. Association of the state, after an earnest discussion appointed delegates to attend the Albany Convention. The meeting of that body is looked forward to with deep interest in this quarter.

WEAMANSETT.

ORDINATION.—Mr. Geo. J. Stearns, late of East Windsor Seminary, having accepted the unanimous call of the Windham church and society, was ordained their pastor on Wednesday the 22d of Sept. Invocation and reading the Scriptures by Rev. T. Tallman; introductory prayer, Rev. J. R. Avery, of Franklin; sermon, Rev. Dr. Cleveland, of New Haven; ordaining prayer, Rev. J. C. Nichols; charge to the pastor, Rev. T. O. Rice, of West Killingly; right-hand of fellowship, Rev. S. G. Willard, of Willimantic; address to the people, Rev. J. E. Tyler, of East Windsor Hill; concluding prayer, Rev. H. B. Blake, of South Coventry; benediction by the pastor.

Thus the loss which this people suffered last year, on account of the impaired health of Mr. Tyler, has been in some measure made good. Mr. Stearns is a native of this county, and had the satisfaction of seeing his father, Dea. Warren Stearns, of West Killingly, a member of the ordaining council. The sermon of Dr. Cleveland, on "Faith, the mainspring of Christian enterprise," was highly instructive, and well adapted to encourage pastor and people. The day was fine, the house crowded to overflowing, and the steady attention of the audience for nearly three hours testified to the character of the exercises. May the union of pastor and people thus auspiciously begun be long continued, and abundantly blessed by the Great Head of the Church.

WEAMANSETT.

CHURCH-EXTENSION, O. S.—The phrase came, we believe, from Scotland, where it was adopted to signify the combined and systematic efforts of the Free Church of Scotland for the formation of new congregations by the erection of houses of worship in new fields. It was caught up in 1844 by our brethren of the Old School, who made the work a part of the business of the Board of Domestic Missions, and were greatly encouraged by a very large donation from Mr. James Lennox, of this city; and their apparent success was doubtless one of the causes which "moved to jealousy" our New School brethren in the West. A circular has recently been issued by the O. S. Board of Missions, giving the results of eight years' labor. "The entire contribution of the churches in eight years is only $10,923, or £1,265 per annum; which is about $4 55, or 57 cents annually to each church—not quite a cent a year to each member. Applications for aid have been received from every synod, and from 97 presbyteries, while only in 59 of the 129 presbyteries have contributions been made to the fund. The total amount appropriated for the time is $41,923, the balance of $31,000 being made up by a very few individuals—we are not informed how many. The churches aid in building are 283, or 35 yearly.

"The brethren and churches in all parts of our States and Territories, whose applications to the Church-Extension Committee have not been complied with, will now appreciate the reason more clearly than ever before. The mists have passed away from around us. They can now *see into the Treasury of the Church-Extension Committee*—and see not only how little *is there*, but all the Synods putting in little and drawing out much; and when divided into Presbyteries, 97 in a solid body, out of 129, coming up and asking for aid; 32 only are in the back ground, not needing it. The Committee are doing their best to supply them, but can accomodate 86 only—two-thirds of the whole number. And when the Committee call upon the Presbyteries to throw something into the Treasury, 70 of them go off without giving anything. What is the Church-Extension Committee of the Board to do in such a case? We have no gold mine. If money does not come from the churches, it will not be in the Treasury to disburse."

The *Presbyterian Herald* adds a table to show the state of the account between the churches of the five North-western States and the Church-Extension Committee for eight years.

State.	No. of Churches.	No. of Members added.	Churches aided.	Average to each.	Total appropriations	Rate per Member
Indiana, - -	186	8,733	$37	$117 30	$4,345	0 50
Illinois, - -	176	4,436	18	120 66	2,280	0 51
Missouri, - -	74	2,253	7	185 00	1,300	0 61
Iowa, - -	41	1,460	16	154 06	2,145	1 47
Wisconsin, -	27	682	6	325 60	1,950	2 85

It will be seen that, of the whole number of churches in Indiana, one in five has been aided by the Board; in Illinois, one in six; in Missouri, one in 41; in Iowa and Wisconsin, one in 2½. While aid has been given in erecting 94 church edifices, all the churches in those states have contributed less than $200 to the fund. What is the practical lesson for Congregationalists to learn from this experiment? Is it that the business of systematic aid in church-building must be left to the liberality of a few rich, because it cannot be made popular, or that our O. S. brethren have not gone to work the right way?

A DESIRABLE REFORM.—A Philadelphia correspondent of the *Watchman and Reflector* speaks of the evils which the Baptist churches in that city are enduring from the frequent changes in the pastorate—only four of the pastors being of three years' standing, and some of those are rumored to be movable—adds this remark:—

"One important result has been attained by the recent changes. The churches, finding that they have been pinching their ministers by parsimonious salaries, have resolved on a most liberal increase; and in some cases have doubled the original amount. Philadelphia, controlled by the original Quaker antipathy to a hireling ministry, has long enjoyed an unenviable notoriety for keeping the clergy on a short allowance."

The evil is not confined to Philadelphia, and it is not fair to charge it to the Quakers. The cause lies deeper, and is spread more widely than Quakerism.

SYNOD OF UTICA.—This body met at Adams, Jefferson county, August 30th. Sermon by Rev. R. R. Kirk, of N. Y. Mills. Subject—The Democracy of Calvinism, as developed in the Presbyterian and Congregational Churches. Rev. Thos. A. Weed, of Oswego county, was chosen Moderator. During the sessions of the Synod, the subject of Church troduced by Rev. Mr. Schoverling, was in Peoria. No special action by the body was taken upon the subject. The temperance reform received due attention. Resolutions were introduced and passed, strongly favoring the enactment of a law in this state which shall embody the provisions of the "Maine Law." It was further recommended to the ministers of the Synod to exert all their influence to this effect, and to preach on the subject in their respective congregations, at least one Sabbath in the month of October last. The following resolution on Slavery and the Fugitive Slave Law, was unanimously adopted:—

Resolved, That this Synod feels an unabated opposition to slavery and oppression in all its forms, and the deepest regret and sorrow for the existence of the *Fugitive-slave Law*, recently enacted, as contrary to justice and humanity.

The Synod of Utica embraces that portion of the N. S. Presbyterian Church included by the Presbyteries of Watertown, Oswego, Oneida, Otsego and St. Lawrence—numbering some 96 ministers and 120 churches. A Presbyterian correspondent writes us that "the Congregational element in this body nearly or quite controls its deliberations." We are of opinion that the aforesaid "Congregational element" would appear to better advantage, and be able to serve the Savior more effectively, if they would relieve themselves from the thankless toil of working a cumbrous Presbyterian machinery.

AMERICAN SUNDAY-SCHOOL UNION.—At the monthly meeting of the Board of Managers for September, reports were received from fifty-three missionaries now in service, showing a circulation of upwards of $8000 worth of books for children and youth, about one quarter of which were gratuitously furnished to poor schools. The number of new Sunday-schools organized is 501, and 358 visited. Each school is reported with the name of the county, the number of teachers and pupils, and the amount sold or given away. In the districts embracing Illinois, Missouri and Iowa, about 800 days of Sunday-school missionary labor were expended. The result has been the organization of nearly 500 new schools, in which are employed over 3500 teachers. Twenty-one thousand children are collected in these schools, and $10,000 worth of books have been distributed among them, of which $8000 were paid by the schools. The Rev. A. H. Myers has entered on his work as the society's agent in California. San Francisco contains forty thousand inhabitants, with many beautiful private residences, and hundreds of fire-proof buildings. It has thirteen churches and nine Sunday-schools. There are over fifteen hundred children in the city of a suitable age to attend public schools. A large outlay will be required to support this agency, but money spent in the moral training of children in such a country pays well in the end.

PRESBYTERIAN MISSIONS.—From 1767 to 1802, the General Assembly ordered collections for missions, which were managed by the Assembly itself. From 1802 to 1816, a committee was nominally appointed to manage this business. In 1816, the Board of Missions was organized, which has since had charge of the domestic department. Several synods and presbyteries, and local societies, established at different times missions among the Indian tribes, and in 1803 the Assembly sent Rev. Gideon Blackburn to the Cherokees, where he labored about eight years, at an expense of $10,000, one-half of which Mr. B. collected in New England. In 1818, the "United Foreign Missionary Society" was formed at New York, under the auspices of the General Assembly, in conjunction with the Reformed Dutch and Associate Reformed Churches, which established or adopted ten missions among the Indians, but becoming hopelessly embarrassed in 1826, the whole concern was transferred to the American Board. The Assembly's Board of Foreign Missions originated in measures taken in 1831 by the Synod of Pittsburgh, who formed the Western Missionary Society, and this was transferred to the Assembly's Board in 1838.

EPISCOPAL—By the death of Bishop Chase, of Illinois, Bishop Brownell, of Connecticut, becomes the Senior Bishop, or Archiepiscopus, of the Protestant Episcopal Church in the United States. Bishop Meade, of Virginia, is next in seniority.

Rev. Dr. Hawks, who has been elected Bishop of Rhode Island, is much esteemed in all circles in this city, and his removal will be much regretted. He has once declined the Episcopate in the Southwest. The election of Rev. Dr. Wainwright, as Provisional Bishop of New York, probably puts a period to the schemes for the compulsory restoration of Bishop Onderdonk to the functions of his office. Dr. W., though a High Churchman, is of the moderate class, not a Puseyite, and was the candidate of the Anti-Onderdonk party.

THE CIRCUS.—At the annual meeting of Litchfield North Consociation, at Rev. Cyrus Yale's, in New Hartford, Sept. 28, 1852, the following resolution was unanimously adopted:—

Resolved, That the exhibition of the circus within our limits, contrary to the long-established usage of the good people of this state, is viewed by this body with sincere regret. We regard these exhibitions as highly immoral in their tendency, and injurious in their effects, especially upon the young; and we therefore feel it to be the duty of all professing Christians, in every suitable way, to discountenance them in the community.

By order of the Consociation.

H. MOORE, Scribe.

ORDINATION.—On the 19th inst. Mr. Josiah W. North, a recent graduate of Yale Theological Seminary, was ordained as an evangelist in the Howe-street church in New Haven. The introductory exercises were conducted by Rev. Prof. Porter of Yale College: the sermon by Rev. S. H. Higgins, the pastor, from Acts 6: 4; ordaining prayer by Rev. Dr. Goodrich of Yale Seminary; charge by Rev. S. W. S. Dutton of the North church; right hand of fellowship by Rev. B. Hart of Fair Haven. Mr. N. is to leave soon for the home missionary work in the North-western part of Illinois. J.

INSTALLATION.—The Consociation of Fairfield West held a special meeting at Ridgebury, on the 28th September, for the purpose of installing Rev. Philo Canfield as pastor of the Church and Society in that place. Prayer by Rev. W. J. Jennings, of Fairfield, from Eph. 5: 11-15; installing prayer, by Rev. J. H. Linsley, D.D., of Greenwich; charge to the pastor, by Rev. J. Jennings, of Stamford; right-hand of fellowship, by Rev. Z. B. Burr, of Weston; charge to the people, by Rev. T. Smith, of New Canaan; concluding prayer, by Rev. Clinton Clark, of Ridgefield.

NEW ORLEANS.—Very great sums of money have been expended at different times to establish a Baptist interest at New Orleans. At one time there were, we believe, three Baptist churches there, each with a pastor, one of whom, Rev. J. Taylor Hinton, a brother of Rev. J. Howard Hinton of London, deceased there. We now learn from the Baptist papers, that "the only Baptist church in the city has been disbanded, and the Baptist cause has become extinct." The *Western Recorder*, of Louisville, urges a renewal of effort in behalf of New Orleans, and says:

"Here we are met with the objection, that much has already been spent in building up the Baptist cause in New Orleans. But must past failures prevent all future efforts? Is it a question of dollars and cents? Is the condition of the inhabitants of that great city so hopeless that we may leave them to go to destruction? There is no reason why the Gospel of Christ should not be the power of God unto salvation to the people of New Orleans, as to those of Savannah or Charleston. God will bless His word there, if it is preached aright. Perhaps one cause of our past failure is, that we have been more solicitous to secure a Baptist meeting house than a Baptist church. We may spend a large amount of money, erect a fine building, and the house may be closed for want of worshipers, or it may go into the hands of those who are not of our faith. Let us adopt a more Scriptural policy, and God will bless our efforts. If a faithful minister is sent there, the Spirit of God will go with him; the scattered Baptists will be brought together; sinners will be converted; the cause will flourish; a place of worship will be procured; and it will no more be said that the Baptist denomination is extinct in New Orleans."

SOLEMN AND EVENTFUL QUESTION.—An old Congregational minister of the gospel, just closing the 77th year of his age, who is engaged in preparing a book for publication in the city of New York, has been in the habit for a short time past of dining at a coffee-house, where at that hour of the day, uniformly a company of more or less sober gentlemen, of various ages, were engaged in a kind of game at a table in the middle of the room, merely for pastime, without bet or wrangling among them. On the last day of September, at noon, there were but two at the game, one youngerly man from Europe, and a man of upwards of sixty years of age, who pleasantly busied themselves in their mode of pastime, while the old minister was taking his mid-day *conse*... At length, [illegible] was roused as though useless—good for nothing. This led him at the close of his repast to step to that table, and put the following question to the gentlemen at their play: "What value would you set upon sixty minutes of time if you could be assured that this, and this one hour only, were allotted you to seek and secure an eternal interest in the kingdom of heaven?" They both appeared astonished, but made no definite reply, except a few words by the youngest, who said, "That is a solemn question."

At the coffee-table next day, at noon, that youngerly man said to the old minister, "Do you remember your question yesterday noon?" "I do." "Well, that old man that was then playing pastime with me, was taken ill in the afternoon, a doctor visited him, and about one o'clock at night he died!"

"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." The above statement may be relied on as fact. Let the question which was put to those men be considered, estimated, and improved by every waster of precious *time*, which God has given, to seek and secure an inheritance in the kingdom of heaven. "What is a man profited, if he shall gain the whole world, and lose his own soul? Or, what shall a man give for his soul?" Sixty minutes—the last hour of an impenitent sinner's life. What is that hour worth?

NORTHBOROUGH.—Rev. Samuel S. Ashley of Providence, R. I., was installed on the 16th inst. pastor of the Evangelical church and society in Northborough. Invocation and reading of the Scriptures by Rev. Mr. Williams of Shrewsbury; sermon by Rev. Dr. Cleveland, of Providence, R.I., from Philippians, 3: 17. The Subject was, "Paul as a model preacher and a model Christian."

The destitution of ministers is becoming alarming. Two prominent Presbyterian churches in Saint Louis, and the Old and New School Churches at Saint Charles and at Hannibal, Mo., are vacant. The Third church of this city, and the Second church of Dayton, are still vacant. The *Congregational Journal* says, "We do not know the time when so many important churches in New Hampshire were destitute of pastors."—*Cincinnati Herald.*

ILLINOIS.—"The *Watchman of the Prairies*, complains that no other Evangelical denomination in the state labors under so many discouragements as do the Baptists; the churches are feeble, several of them being destitute of pastors, and others unable to sustain their pastors, and all subject to the embarrassment occasioned by emigration, failure of crops, and "low prices."

MINISTERS AND CHURCHES.

Rev. A. D. Barber of Saxton's River has accepted a call from the Congregational church in Bellevue, Huron county, Ohio, and will soon depart for his new field of labor.

Rev. Mr. Tyng of Columbus, Ohio, son of Rev. Dr. Tyng of New York, has entered on his duties as Rector of Christ Church in this city, lately under the care of Dr. Brooke.—*Cin. Herald.*

Henry B. Shermer, a recent graduate from the Rochester Theological Seminary, and under appointment of the Missionary Union to the coast of Africa, was ordained to the work of the gospel ministry at Philadelphia, on the evening of last Thursday.

Rev. Edwin Holt has resigned the pastoral charge of the Second Presbyterian church, at Madison, Indiana.

FIRST BAPTIST CHURCH, DETROIT.—This church has given a unanimous call to Rev. N. Colver, late of Boston, to become its pastor. The church, we learn, have assurances of Mr. Colver's purpose to comply with the invitation as early as next spring, and earlier, if nothing in the nature of his present engagement forbids.—*Watchman of the Prairies.*

CALL.—Rev. J. Abeel Baldwin, formerly of this city, and for many years pastor of the Reformed Dutch church at Flatlands, L. I., has received an unanimous call from the First Presbyterian church of Lancaster, Penn., which he has accepted. He will enter upon his duties as pastor on the first Sabbath in October.

It is understood that the Rev. Samuel L. Southard, Rector of the House of Prayer, in this city has declined the call from California.

Rev. E. B. Walsworth has been dismissed from his pastoral charge in Avon, for the purpose of going with a band of missionaries to preach the Gospel in California.

PERVERSIONS.—The Rev. R. Belaney, Vicar of Arlington, in Sussex, has resigned his living, and been received into the Romish Church.

CONVERTS FROM POPERY.—Of the clergymen of the Established Church at present officiating in Ireland, sixty-four have been either Roman Catholic priests or laymen.

INSTALLATION.—Rev. P. S. Van Nest was installed the Presbyterian church of Romulus, on thurst., in circumstances indicative of harmony of prospects of usefulness. Sermon by Re Hogarth. The late pastor, Rev. Morris Bliss participated in the exercises.

lends of Rev. Albert Barnes are pained to le his left eye is yet useless, and recently th has commenced to fail.

Ir. Stiles, late of the Mercer-street church in ty, has consented to assume, for the pres- pastoral charge of a new Congregational chu New Haven—relinquishing, with this vie connection with the American Bible So- cisecretary for the South.

IONAL BISHOP.—Rev. Dr. Jonathan M. Wai Watt was elected Provisional Bishop of the Epi Diocese of New York, on the 9th ballot, by leal vote of 104 out of 179; laity, 94 out of

HURCH.—The Scotch Presbyterian church, une pastoral charge of the Rev. Dr. McElroy, conate removing from their present location n street to Fourteenth-street, near Sixth ave

ETER.—The following is a list of the Religiolieties now in operation, Sept. 1, 1852.

Berians 8, M. Episcopal 8, Baptist 5, Epis- copp Congregational 3, Wesleyan 2, Quaker 3, F. It 1, Methodist P. 1, A. M. E. Zion 1, Co- ven 1, A. M. Episcopal 1, Unitarian 1, Univer- salLutheran 1, Evangelical M. 1. The Catho- lics 6; Advents have 2 meetings. There are three kinds of meetings held. Whole number of le now built 42. Whole number of houses nowling 3. The others all meet in hired halls: so see we have 50 meetings every Sabbath. The a Sunday-school kept by neatly every me and we have five schools where they have no ding.

NAMPSHIRE.—Eighteen important churches in Hampshire are named by the *Congregationalist*, as presenting inviting fields of labor, both regards usefulness and comfort, "none of which hold the face of their settled teachers;" and nce are they to come—where are they to be found s the inquiry, to which echo only answers, "Where?"

WE MEAN.—We made record several weeks ago of the baptism of nine converts the first Sabbath one in Weston, by Rev. O. Crane, pastor of the Bst church in that place. It gratifies us to learn during the present month ten more have been ded, including the two and only children of the tor.—*Watch. & Ref.*

TURE.—The American Missionaries at Gawar, in Kunu, have received from the Turkish Government the extraordinary courtesy obtained for them by Ambassador, of a letter of introduction to Governor of the country, requiring him to protect them. The usual course of the government is to refuse fire-arms to all missionaries, and to give letters in their behalf until they have actually fered injustice.

CHINA.—The missionaries of the Presbyterian Board at Ningpo are soon to commence a new station at Cia, a city containing, with its suburbs, 40,000 inhabitants, situated on the sea-shore, twelve miles from Ningpo, and "doubtless the most healthy city in China, that is open to foreigners."

COLLEGES AND SEMINARIES.

Georgetown College, Ky.—The trustees have recently passed a valuable house and grounds, costing $3500, and are engaged a suitable person to keep it as a boarding-house for students, at $150 per week. An appeal is made to the Baptist churches for money to pay the price the property. The *Western Recorder*, in calling on people now to patronize their college by sending the young men to be educated, adds this caution:—

"There one caution which we would offer to young men going to the college, having the ministry in view. Let them not go there with the expectation to be caressed and easily entertained by the surrounding Baptist church and community. If they do they will be disappointed. The churches and brethren around expect young men to go there to study. And, consulting their best interests, they sedulously avoid tempting them from study. Many preachers who go there to visit, to be entertained, to receive special social attention, mistake the true design of going to college. And the good people there, seeing this error, will not be apt to indulge them. Timely passport and attraction there is laborious study. Whoever is known to be a hard and successful student, and to be at the same time pious and humble, is also admired. Besides, hard students do not wish to be taxed with any special social attentions. Their reply is: 'Let us study. If you want us, we have come.' We have heard of some young preachers who have gone their with false social and collegiate notions, and who has complained that the people were proud and did not notice them. How could they notice them until they met themselves known by their scholarly merits? These are the tests by which all students are tried. Let young men go there to study, let them devote themselves to their studies, and they will have no cause of complaint on the score of neglect."

Park School, N. J.—Rev. H. K. Green, of Trenton, has a young ladies' seminary, located on the estate formerly occ[illegible] by Joseph Stockton. The situation is principal is named exceedingly agreeable and of much experience as a teacher.

Yale College.—Inquiries having been made in several journals, whether the venerable Dr. Nott was not about to withdraw from the active duties of the presidency of Union College, on account of ill-health, a Schenectady paper says that he has left his family, but not been for many years as at present; nor has he at any period of his life been more actively engaged in performing the duties of his office.

Dartmouth College.—We learn that the prospects of the college for the ensuing year are very promising, so far as numbers and funds are concerned. There were sixty freshmen on the ground on Monday to commence the term, and several others were expected, having been examined and admitted. Thirteen have entered the first class of the Chandler School of Science and Useful Arts.

Norwich University, Vt.—Commencement, August 19th. Graduates, 8. Orators Rev. John H. Hopkins, Jr., Hon. D. P. Thompson, and Rev. H. N. Hudson.

The day was concluded by the infantry and artillery exercises, gone through by the cadets of the institution, under the direction of Prof. Jackman, and in very fine style. A salvo from the six-pounder closed the performance, which was fired at the rate of three discharges per minute. This is a regular part of the University system, the arms and equipments being furnished by the state.

Madison University, N. Y.—Commencement, August 18th. Graduating class, 6.

D.D.—Jonathan Wade, Mauimain, Asia; Benj. M. Hill, New York; Thomas F. Caldicott, Charlestown, Mass.; James Pyper, Toronto, C. W.

LL. D.—Hon. George R. Davis, Troy; A. M. Beebee, Esq., Utica; Hon. Charles Mason, Justice Supreme Court, Hamilton; Duncan R. Campbell, President Georgetown College, D. C.

The *Utica Gazette* says, that this institution is flourishing beyond precedent. About 150 students are enrolled on its catalogue, and the younger classes are increasing. The effort at endowment has been remarkably successful, $75,000 having been already raised. An agent will be put into the field at once to increase the amount to $100,000.

University of Vermont.—Mr. Nathaniel G. Clark, a fine scholar, now in Europe, has been chosen professor of English literature. Professor Thompson has entered upon the duties of the chair of chemistry; so that the corps of instruction is now on a respectable footing. The number of students is 120, and its prospects are quite encouraging.

Central College, N. Y.—This institution is situated at McGrawville, Cortland Co, a pleasant and beautiful village. Its rules recognize no distinction of privileges among the students, from sect, sex or color. The presidency is now vacant. There are professors, W. G. Allen, A.M.; W. Tillinghast, A.M., a graduate of Brown; A. Campbell, A.M., of Yale; E. R. Akin, A.M., M.D., of Union, and G. L. Brockett, A.M., of Hamilton. The next collegiate term will commence the 1st of March. We are informed by one of the faculty, that the college is in a very flourishing condition.

Princeton Seminary.—This institution has opened with a large addition of new students; 41 entered the first week. A letter has been addressed to the trustees, by Rev. Edward P. Humphrey, D.D., of Louisville, declining the professorship to which he was elected by the late O. S. General Assembly, on account of the paramount claims of the west to his services. He says:

"I have been led to this conclusion by considering my relations to the interests of our church in the west, and the claims of this region upon any services which I may be able to render to the cause of Christ. These claims appear to me to be paramount, at the present time, and to make out a providential call upon me to serve the church, as best I may, by laboring still longer in this wide and hopeful field, where my whole professional life hitherto has been spent.

"Perhaps I ought to add, that Rev. Dr. Hodge and Rev. Dr. McDowell, having taken into consideration some circumstances which have been made known to them, have suggested to me the propriety of suspending my final determination for the present. My own judgment would dictate another course; yet if such should be the view of the board, I will cheerfully acquiesce; otherwise I beg you to accept of this as my final reply."

The *Presbyterian Herald*, in publishing the letter, adds its warm approval, on the ground that,

"The position tendered him at Princeton is one of honor and usefulness, but men can be readily procured to fill it; whilst in the west, where everything is yet to be built up, and where we need strong men much more than in the older parts of the church, and where much toil and self-denial are required to lay the foundations of institutions that are to last for ages, men of the proper character cannot so readily be had. Dr. H. is already among us, and has grown up and acquired an influence over our people."

Union Theological Seminary, N. Y.—The additions and alterations in the seminary building are expected to be completed by the 5th of October, when the next term will commence

The Independent.

THE HENRY CLAY.

AN INCIDENT OF THE DISASTER.

The melancholy destruction of this vessel, with its precious freight of human life, has afforded a subject for many useful reflections. We look upon it as a great and terrible calamity, from which society may learn lessons of wisdom; but we feel and see little of those minuter aspects of the event which bear upon individual life. And yet it is in these latter that the true greatness and importance of the event lie, and in which the chief lessons of wisdom are to be found.

It is not to be viewed merely as a matter of the general laws of providence, but as relating to the particular interests of the parties concerned. We are not only to learn that imprudence and recklessness in the application of nature's great agencies to civilization, involve distress and suffering, that society may improve and perfect its arrangements; we are to remember as well, the moral and probationary interests which reached their crisis on such an occasion, that we may become more thoughtful and spiritual in mind. The Almighty Disposer of human life had ordained that then, and there,—amid those appalling circumstances, some seventy of our fellow-creatures should terminate their probation. How solemn and affecting is the thought! What a reproof is it of our own habitual apathy, to think of the overwhelming intensity of feeling with which that doomed company looked in the face of approaching death! How should it shame our cold formality of prayer, to imagine the unspeakable earnestness with which those throbbing hearts breathed forth their vows and supplications! What an admonition against folly and levity of mind, to reflect that thus suddenly and awfully, some of us, who write or who read of the event, will ourselves be called to terminate our relations with time;—that in some such dreadful way, and in some such unexpected moment, some of us must take our flight into eternity!

But not only is such an event memorable as the close of probation to many, it is remarkable in a more interesting aspect, as one of the most impressive and effectual of all God's providences, to the souls that it called away from earth. Many an admonition they had before received, but none like this, in which for a brief space eternity seemed to open before them. What remembrance must have been there, of the past, with all its unnumbered opportunities of salvation, and all the neglects and delays which had failed to improve them! What convictions of the emptiness of a life of sin and mirth, must have been learned in the stern realities of that dread half hour! What stimulus must those awful moments have given to the faltering and half-formed resolution of repentance—what earnestness to the faint impression of the value of an interest in Christ—what intensity to the feeble desire to be at peace with God, with which many an unconverted soul had gone on board that destined instrument of its death! And may we not hope that amid the solemnities of that scene of distress and dismay, and through God's blessing upon this intense awakening of all the great convictions and all the spiritual impulses of years, some, that else had long neglected and despised the offers of mercy, were bowed down before God, and found "grace to help in time of need"? This cheering thought casts a ray of light over the gloom of such awful events. God is there in the utmost solemnity of his dispensations, but not thus alone. Christ is there, with his tears of tenderness—the Holy Spirit is there, with his quickening impulses of salvation and life; the Gospel is there, with its words of entreaty and instruction. Every ordinary instrument of salvation is there: and the love and grace of Him whose tender mercies are over all the works of his hands, seem to afford room for hope that to some, even of those who had not known religion, death itself might have brought repentance unto life. It may well be that, in those moments of intense and awful expectation, some soul took to itself the wings of the morning, before, and characters which else had been undecided, and unmarked by anything of deep significance, rose to a nobler height of devotion, and struck their roots into the soil with a strength which made them fixe forever.

One incident of the disaster of the Henry Clay has impressed such thoughts deeply upon us—an incident disclosing a rare and affecting magnanimity of soul. A mother and her daughter were clinging to each other when the ill-fated vessel struck the shore, and contemplated with dismay their slender prospect of reaching land from the stern of the boat, which lay far out in the water. As the progress of the flames was driving them to the fatal leap from the wreck, a friend came up, and leaning over the daughter—as though to impart to the more youthful of the two the small chance of life which remained—announced that he would do everything in his power to aid them, but that it was scarcely possible for him to save more than one of them. So startling and sad an announcement might well have thrown an ordinary mind into a perturbation that would destroy the possibility of any calm and rational action. A selfish soul would have grasped, with eager forgetfulness of all but the prospect of rescue, at the possibility thus afforded, of escape. But the noble soul of which we write was neither overcome by the terror nor shaken by the temptation of the terrible hour. Her determination was instantly formed. She turned to her mother, and communicated the fact that only one of them could be saved. Then giving her mother one kiss of affection, and breathing one farewell word, ere her intention could be divined, or her action anticipated, she plunged into the river; and thus she perished, decisively resigning her chance of escape to the mother, whom she loved better than life.

They recovered her remains from the water, and buried them with becoming rites, and doubtless with most humane sympathy; but few knew, save the heart-broken mother, what a strength of filial love had throbbed in that poor cold bosom while it lived, nor in what a generous devotion that faithful soul had perished at last. And did that soul really perish? That mind, so calm, so prompt, so thoughtful, so superior to the direst emergency of human life, did it utterly die? Was it hidden, having reached such an ardor of self-forgetting affection, to be gone out of this universe utterly and forever? Does nothing remain, when the blood ceases to course through the veins, of all the boundless wealth of thought and feeling which had till that moment quickened its current? While even the body retains its form and aspect—nay may preserve for ages some semblance of what it was—does the soul for which it existed, and whose bidding it so long obeyed, instantly perish?

This question no man can honestly debate with himself. He must deny all the aspirations of his own nature, all the impulses of his own heart, before he can hold it at all doubtful. He must do violence to everything which he feels to be noblest in him, to whatever appreciates generosity, or responds to love, before he can believe in this annihilation of the soul at death. Whatever his logic may be, every man must feel, as he feels the present reality of his own being, that here is something kindred to angels—something ethereal—something immortal. Nay, death is not mere extinction. There is a life beyond it. There is a spiritual land, and it is idle for any man to say he does not believe in the existence of such a place. The tear that he would feel ashamed to deny to the soul that departs thus in love and devotion, is his acknowledgment to his own soul of a conviction which is too deep for argument to remove. Such a soul lives. Its fearless generous leap into the yawning chasm, its heroic devotion which death itself could not daunt, show it superior to death, and the grave; and assure us that it has found firm footing beyond the darkness, and survives the dissolution from which it would not shrink.

But not only does such a fact appeal to our nature on the side of its sentiments and instincts, it addresses our reasoning and reflecting faculty also. There is no man who does not feel in his heart that such an act of generosity is of inexpressible dignity and beauty. Supposing it to be a sincere and cordial self-sacrifice for another's good, it is worthy of the highest appreciation, as a development of character than which none can be nobler. Now if the end is absolute and simple extinction—if such an act of heroic devotion serves merely as the passage of the generous spirit that achieves it, to utter decay and oblivion, then what a monstrous violation have we here of all ideas of fitness and order. That life's most signal deeds of worth and loveliness should issue in inglorious and blind annihilation, is making the very nobleness of the soul its title to a speedier extinction and a more utter and unredeemed ignominy than falls to the lot of those who have a longer part to play in the drama of life.

The scientific mind therefore can no more accept the theory of annihilation than the sensitive and poetic mind. Science loves to see order—to trace reasons—to discern ends and motives, and all its dignity and title to respect grow out of its capacity to do this. But what fitness or order or reason or motive can be discerned here? What must science pronounce of a theory which makes devotion, and fearlessness, and love, only the grounds of a speedier extinction?—which consigns the noblest natures to the earliest corruption, and deprives them of the satisfaction even of witnessing the happiness they died to promote? There is no reason in it. There is no benevolence in it; no order or fitness in it: nothing but blind folly and unreason in such an arrangement, or rather in such a derangement. And yet this moral dignity of human action is the highest thing in the universe; and if there is no reason nor wisdom here there is none anywhere. There is no intelligence in nature, if these moral relations, which for a the only end of nature, are unreal and hollow. There could be no God; no ordaining mind impressing its laws of order on the face of nature. All is blind chance or blind fate; and it is not worth the inquiry which of the two forms the condition of our existence.

Nor does it help the matter to be told, as the recent Apostle of Atheism, Mr. Comte, tells us, that this deep necessity of immortalizing our existence is satisfied with posthumous fame. The evasion is not only shallow and frivolous, it is suicidal also. Conceive of a soul resigning itself to death for another, out of an expectation of posthumous honor; and the whole merit and attraction of the act are gone. When done for such an end the odor of immortality is no longer in it; the whole character of the deed is changed. It is now only a pitiable imitation of what we first imagined. A soul which should say "I need not fear to make the sacrifice, I have a better life than this" can take the plunge in courage and dignity, but one which should say "Behold a chance for enduring renown—my name will be long in the mouths of men" would die with an ignoble pretense of heroism which would be simply contemptible. The very thought of personal reputation, in such a crisis as we have described, were inconsistent with the depth of devotion which gives the act its nobleness. Nothing but a generous forgetfulness of self is worthy even of the remembrance which is here proposed as the substitute of immortality; and such forgetfulness would scorn the proffered reputation as offensive. The belief of personal immortality can alone nerve and sustain the soul in such an emergency; and it is only contempt for reputation which deserves to be immortal.

Fear not then, gentle one, to take that awful leap; the soul that burns with true impulses of love and duty is immortal. Fear not the flowing wave—the awful aspect of death. Thou shalt pass to a better land. The poor life which thou holdest in such light estimation for love's sake, thou shalt not lose;" he that loseth his life for my sake shall find it." Fear not to be severed from the friends thou lovest so well. He that ecticketh closer than a brother shall be as of that death shall never divide, that shroud thee with friends from whom thou shalt never be parted!

CHURCH.

DEVELOPMENT OF THE PARTS OF SPEECH FROM THE PROPOSITION.

The development of the parts of speech in the gradual building up of the proposition is an important, and to one who is curious in such matters, an interesting topic.

Language, or continuous speech, is made up of propositions. The longest discourse may be reduced to propositions. But the proposition is the unit in language. It is capable of no further analysis in the same way. The proposition is a logical whole, and must be divided into logical parts. A sentence may be cut up into words, but this is not strictly an analysis.

Such being the nature of the proposition, the value of the parts of speech, or kinds of words, must depend on their relation to the proposition as a whole. The different parts of speech do not elicit themselves at once, but are elicited as the proposition is enlarged or built up. As some parts of speech are necessary to every proposition, and some parts of speech are exhibited only in the more complicated, and even compound propositions, it seems desirable to exhibit the order of their development.

I propose to exhibit a series of propositions, beginning from the more simple, each of which shall develop a new part of speech.

A just conception of this subject will help us to conceive of the formation and development of language, and will answer in some measure the cavils of Dr. Charles Kraitsir against the so-called parts of speech in his *Glossology*, just published.

1. *Pluit*, 'it rains.' This is an imperfect proposition, consisting of a predication only, and having no logical subject conceived of or expressed. This form of speech is employed to describe certain operations of nature or states of the weather. It exhibits language in its first or earliest effort. It however develops the *verb*, (from Lat. *verbum*, 'the word,' because of its importance in a sentence,) or that part of speech which predicates or affirms action.

The natural origin of such verbs is sometimes clearly seen, as in *tonat*, 'it thunders,' where *√ton* imitates in some measure the sound of thunder.

2. *Sol lucet*. 'the sun shines.' This is a perfect proposition, consisting of a predicate and subject combined, and that in its most simple form. We see the subject or cause evolving itself, as it were, from the predicate or effect. This proposition develops the *substantive*, (from Lat. *substantia*, 'substance.') or that part of speech which denotes a being, substance, or essence. The verb and the substantive are the two most important parts of speech. The action and the substance which they denote constitute the highest antithesis in nature.

This evolution of the substantive from the verb, or of the substance from the action, is often exhibited etymologically; as *lux* (*lucs*) *lucet*, 'the shiner shines,' both from *√luc*; *rex* (*regs*) *regit*, 'the governor governs,' both from *√reg*; *flumen fluit*, 'the flower flows,' both from *√flu*. *Sol est lucidus*, 'the sun is bright.' In this proposition formed from No. 2, the predicate is evolved from the predication, and expressed separately. This enables the mind to rest the better upon it. This predicate exhibits the *adjective*, (from Lat. *adjectus*, 'added,' because it may be added directly to a substantive,) or that part of speech which expresses an attribute or quality of the substantive.

In the same way *Deus est virus* is developed from *Deus vivit*, where *virus* and *vivit* both come from *√vic*.

4. *Sol lucet spendide*, 'the sun shines brightly.' Passing over propositions whose predicate is modified by a complementary object, (*i. e.* an object necessary to complete the sense,) as an accusative or dative case, we come to this proposition whose predicate is modified or enlarged by an object not complementary. This modifying word is the *adverb*, (from Lat. *ad verbum*, 'to the verb,') or that part of speech which is joined to a verb. It may be regarded as a substantive with a case-ending; comp. *raro*, 'rarely,' *subito*, 'suddenly.'

The verb, the substantive, the adjective, and the proper adverb, all express ideas or notions, and are called *notional words* in the Beckerian nomenclature. They differ from the other parts of speech which denote mere relations of ideas, and are called *form-words*.

5. *Sol lucet in coelo*, 'the sun shines in heaven.' Here again the predicate is modified or enlarged by an object not complementary or necessary to complete the sense. But instead of the case-ending merely of the substantive, the relation of the substantive to the predicate is expressed by a separate word. This word is the *preposition*, (from Lat. *prapositio*, 'a placing before,' because placed before the substantive,) or that part of speech which expresses the relation between the verb and its object.

6. *Ille vivit*, 'he lives.' Here the subject is not named, as in the substantive, from some permanent quality, but is demonstrated or pointed out, as it were, from its relation to the speaker. Such a word is a *pronoun*, (from Lat. *pro nomine*, 'for a noun,' because used instead of a noun,) or that part of speech which points out, but does not name objects.

7. *Multi peccant*, 'many sin.' Here the subject is not named, as in the substantive, from some permanent quality, but from its mass or quantity, as viewed by the speaker. Such a word is called a *numeral* or *quantitative* by Becker, and is regarded as a distinct part of speech.

8. *Sol est globus*, 'the sun is a globe.' The abstract or substantive verb here, having lost its force to express an idea or notion and expressing only a relation, is called by Becker the *predicate-word*.

9. *Sol lucet, et aer est calidus*, 'the sun shines, and the air is hot.' Here two thoughts or propositions are connected with each other. The particle *et*, 'and,' is a *conjunction*, (from Lat. *conjunctio*, 'a joining together,') or that part of speech which shows the relation of propositions to each other, without belonging to either of them.

10. *Ah, ego pereo*, 'Ah, I perish.' Here an instinctive exclamation, which in itself forms no part of language, is intermingled with discourse. It is called an *interjection*, (from Lat. *interjectio*, 'a throwing in,' because thrown in between other words,) or that part of speech which consists of instinctive exclamations.

In this discussion we have had reference only to the direct forms of language, where the verb is in the indicative mood. Interrogative, imperative, optative, and potential sentences, are propositions only indirectly, or in a qualified sense.

G.

The Mission of the Infirm and Suffering of our Race.

Some are of this class from birth and through life. They have a mission on earth, for God makes and does nothing in vain. It is not their mission to toil and accomplish, as the strong and the hale are wont to;—what then is it?

Mainly, to impress on other minds the lessons of human infirmity; to show us what we might have been, and make us appreciate better the value of our personal blessings; to enlarge the circle of our calling into exercise and development real benevolence of heart, so that we may become more like God, and may better understand his love for our weak, wretched race. It is no unimportant study to search out the uses of human suffering and infirmity. A wise God has mingled much of it in his system of moral discipline for the sinning world, and one among the joys of heaven will be the full unfolding of his wise designs in the permission of so much suffering, infirmity and misfortune. A perfect, sinless world needs not such ills, and has them not. But how a sinning race could be subdued, humbled, softened and moulded into angelic love without the help of such things, who can say? That their legitimate influence is morally healthful and precious, such a heart can joyously testify.—*Oberlin Evangelist.*

The Sea Shore.

In every object here I see
Something, O Lord, that leads to Thee;
Firm as the rocks thy promise stands
Thy love a sea immensely wide,
Thy grace the sinner's only guide.

In every object here I see
Something, my heart! that points at thee
Hard as the rocks that bound the strand,
Unfruitful as the barren sand,
Deep and deceitful as the ocean,
And, like the tides, in constant motion.

What was seen in one Week.

Sad scenes they were. Long may it be before my eyes or heart are again invited like manner afflicted. My feeble words can avail but little, yet, if they chance to awaken the attention of others to the increasing sin among us, they will not have been written in vain.

Saturday evening, between the hours of ten and eleven, I saw a decently dressed woman in a state of intoxication, led away under the care of a police officer. She was forced to extend with her cries "O God! let me go! let me go. I was never taken to the Watch House before." and she passed on.

As the solemn bells were pealing the next morning the call for Christians to unite in prayer and supplication to one Father over all, a gay young man of decent appearance, fine face though deadly pale, was dragged, yes literally dragged on the sidewalk, by two officers whose united strength was unable to keep him upon his feet. He was also intoxicated, and his cry reached me "—What have I done? let me alone." Where was the father whose pride he had been? Where was the mother who had borne him on her bosom, who had watched over his infant slumbers, tended him in sickness, and in boyhood and youth had feared, prayed, wept for him? Where was she now? Spared this utter misery we trust. One who stood beside with weeping eyes and trembling voice asks, "Can nothing be done to prevent such scenes as this? Where is that Law for which mothers, wives, sisters, daughters prayed—from which they hoped so much?" Alas, we answer, a dead-letter law indeed. "Where can liquor be obtained? I thought it was not to be sold?" And we can only say—"that there are more than *fifteen hundred* places in this city where liquor can be had—much or little, at the option of the purchaser."

Monday, before ten o'clock in the morning a handsomely dressed young man went reeling by, the jest of rude and reckless boys who tempted him.

Again, I saw a *father* under the influence of liquor, a raving maniac, from whom his own children fled in terror. He would consider himself insulted to be called aught but a *gentleman*, yet he had degraded himself to the level of the lowest drunkard in the land. In bravado too, for he had sworn, "that law or no law, anybody could buy as much liquor as he chose—and he would do it too." He did, and his punishment is with his sin.

And when his trembling child, almost calls down curses upon those who thus will tamper with this crime and ask in agony, "Can nothing be done to prevent this? I thought the *Law* forbade the sale,"—what can we answer again? Only that it is the law of the *State*, but the city have made provision to counteract its efforts.—*Ch. Register.*

"My Wife is the Cause of it."

It is now more than forty years ago that Mr. L—— called at the house of Dr. B——, one very cold morning, on his way to H——. "Sir," said the doctor, "the weather is very frosty; will you not take 'something to drink' before you start?" In that early day, ardent spirits were deemed indispensable to warmth in winter. When commencing a journey, and at every stopping-place along the road, the traveler used intoxicating drinks to keep him warm.

"No," said Mr. L——, "I never touch any thing of the kind, and I will tell you the reason: *my wife is the cause of it.* I had been in the habit of meeting some of our neighbors every evening, for the purpose of playing cards. We assembled at each other's shop, and liquors were introduced. After a while we met not so much for the playing as drinking; and I used to return home late in the evening, more or less intoxicated. My wife always met me at the door affectionately, and when I chided her for sitting up so late for me, she kindly replied, 'I prefer doing so, for I cannot sleep when you are out.'

"This always troubled me; I wished in my heart that she would only begin to scold me, for then I could have retorted and relieved my conscience. But she always met me with the same gentle and loving spirit.

"Things passed on thus for some time, when at last I resolved that I would, by remaining very late and returning much intoxicated, provoke her displeasure so much as to cause her to lecture me, when I meant to answer her with severity, and thus by creating another issue between us, unburden my bosom of its present trouble.

"I returned in such a plight about o'clock in the morning. She met me at the with her usual tenderness, and said, 'Come in and; I have just been making a warm fire for me cause I knew you would be cold. Take off boots and warm your feet, and here is a cup coffee.'

"Doctor, that was too much. I did not endure it any longer, and I resolved moment that I would never touch another while I lived, and I never will."

He never did. He lived and dicticing total abstinence from all intoxicating, in a village which intemperance haged as much as any other in this state.

That man was my father, and thus my mother. The facts above related I ed from the doctor himself, when on a visit native village, not long since.

May we not safely assert, that were more wives like my blessed mother, there be fewer confirmed drunkards?

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